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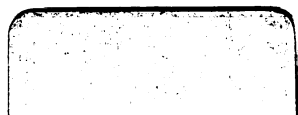
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THE
EVANGELISTS MANUAL;
OR
A GUIDE TO TRINITARIAN UNIVERSALISTS.
Containing Articles explanatory of the Doctrines, Tenets and Faith
of the Associates of the Primitive, Apostolic Church of
TRINITARIAN UNIVERSALISTS,
IN THE CITY OF CHARLESTON.
To which is Prefixed
FIVE INTRODUCTORY SECTIONS.
AND
The Eighteen Articles of the Church,
CONCLUDED WITH
THIRTEEN PROPOSITIONS,
AND
AN APPEAL TO THE CHRISTIAN WORLD.
WITH
A COPIOUS INDEX.

BY AN ASSOCIATE MEMBER.

"Behold! I bring you good tidings of great joy, *which shall be to all people.*"—
LUKE ii 10.
"For the grace of GOD, *which bringeth salvation to all men*, hath appeared."—
TITUS ii. 11, (*marginal reading.*)

CHARLESTON :
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PRELIMINARY REMARKS.

From the earliest age of Christianity, a disposition towards sectarian differences, has manifested itself among the professed followers of CHRIST; and gave no small share of uneasiness to the devout and holy PAUL, as may be seen in his masterly epistles to the Corinthians and Galatians, in which he labors to convince them of the impropriety of their divisions, and enforces the doctrine of the unity of the Church, and of the faith committed unto them by their Lord and Saviour JESUS CHRIST.

The same disposition was manifested toward the close of the first century, and the just reprehensions of the SPIRIT by the holy and venerable disciple of our Lord, may be seen in the 2d and 3d chapters of his Revelations; and with sincere grief we add, the same *carnal disposition*, to divide and subdivide, *the one Church of CHRIST*, is found to exist, even in the nineteenth century! and among men, who having the experience of past ages, and every facility of acquiring the true nature, design, and character of the Christian religion, have not in this respect, improved one step, from the schisms of the early Christians; but are in fact many steps in advance of them in points of religious differences and controversies.

That "the *Primitive Churches* throughout the world, were formed by the Apostles upon one and the same plan," we have only to refer to the second chapter of their Acts to prove: "they were of one mind, and acted as with one soul." Such was "*the Primitive, Apostolic and Catholic or Universal Church of Christ*, in the days of the Apostles: we mean the faithful followers of CHRIST—

But how is it now?—Let the numerous divisions, and subdivisions, animosities, jarrings, contentions, controversies, schisms, &c. give the reply.

To approach as nearly as times and circumstances would permit, the Primitive Faith and practice of the Apostolic Church, was, and is a primary object with the Associates in this City; as may be seen in their *Fifteenth Article*. And they were aware that their attempt, would be attended with many difficulties, that they would have to contend against misrepresentations and deep rooted prejudices, to encounter many, and adverse opinions, that have been long and fondly cherished; not alone among the advocates of other doctrines, but even among those who are also *Universalists*; though not as *we* are *Universalists*; and whose sentiments of the *World's Redeemer*, differs most widely from our sentiments; and lastly, that we should have to confront and soften the deadly animosities, that have so unworthily obtained against us, as the advocates for the *Universal Faith*, as embracing all, and rejecting no one of the doctrines of the Holy Scriptures.

That the public may be enabled to judge of our faith and doctrines, an honest and fearless avowal of them, has been deemed indispensable, in order henceforth to check the unqualified slanders and abuses that have been published and circulated against *Universalists* indiscriminately; and by those of whom we had hoped better things. We had also charitably hoped, that in the present enlightened age, writers, critics and censors, must, or ought to have known, that there are various classes of *Universalists*: some who differ from other Christian believers, in no one point, except as it regards *the nature and duration of future punishments*; but who as tenacious

PRELIMINARY REMARKS.



ly cling to all the *essential doctrines of the Scriptures*, as any other denomination of Christians; that there are *Universalists* who agree with the former, in no one point, but that which regards the *limited and disciplinary nature of future punishment*; that there are some who have adopted the *Arian*, others the *Socinian* errors; and again, some who deny any future punishment at all; while others deny that there will be any resurrection, and are hence modern *Sadducees*.

The necessity of appearing before the public in this defence, is therefore obvious; and it will at the same time be seen, that one other object of the Association, in the publication of their Manual, is not to urge this doctrine as one that is essential to salvation; but to justify themselves to the world, for its adoption, by proving from the Scriptures themselves, that it is not only a Scripture doctrine; but is also one of the most glorious features of the entire gospel plan; as attributing the highest possible honor to GOD, and magnifying the character and offices of CHRIST, not beyond, but to the utmost extent of the limited capacity of rational beings.

Relying therefore, upon the accredited testimony of the Prophets of the Old, and the Apostles of the New Testament; we proceed to prove, that, there will be a "time of restitution of all things," and hence an end of sin and of death—consequently a final reconciliation of all things to God; an end to misery, and an eternity of happiness, "which God hath spoken by the mouth of all his holy prophets since the world began." It will be hence seen, that we shall not rely solely on the writings and opinions of men, or sects of men, subsequent to the Apostolic age; but on the sacred records; and if to these, we can add the testimony of many of the early Fathers of the Church, in confirmation of our faith, we rationally conclude, that the

candid reader will acknowledge at least, that we are entitled to rank as members by faith of the Primitive, Apostolic and Universal CHURCH OF CHRIST.

The following will be the order of the introductory sections:

I. *Scripture Testimonies in support of this Doctrine.*

II. *Testimony of the Apostolic and early Fathers.*

III. *Testimony of the Ecclesiastical and other Writers.*

IV. *The Doctrines and Tenets of the Church explained.*

V. *A Theory and Defence of the Holy Trinity, with copious remarks and illustrations.*

THE EVANGELIST'S MANUAL.

INTRODUCTORY SKETCHES.

SECTION I.

Scripture Testimonies in support of the Universal Doctrine.

As we accept the saying of one of the eminent Apostles of CHRIST, that "all Scripture is given by inspiration of God (2 Tim. iii. 16.) and of another, that "no prophecy of the Scriptures is of any private interpretation: For the prophecy came not in old time, by the will of man; but Holy men of God spake as they were moved by the HOLY GHOST." (2 Peter, i. 20, 21.) as also in obedience of *our Lord and Master*, "search the Scriptures"—we shall in this section, introduce those prophecies and other passages of Scripture, which do most clearly and unequivocally testify of this doctrine as a Scripture doctrine; particularly if we reject the "private interpretation," of certain of those passages, in the creeds of certain sectarian Christians, we will therefore take the plain passages of the Prophets and Apostles, as recorded in our English version of the Bible, objecting only to such parts, as are admitted by the highest and most approved Christian authorities, to be either interpolations, or false, or dubious renderings; and for this liberty, we are sensible, we shall be applauded by every sincere reader.

I. MOSES. "So God created man in his own image: in the image of God created, he, him, male and female created he them. And God blessed them." (Genesis i. 27, 28.) "And the Lord God said unto the serpent: because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly

shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed, and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis ii. 14, 15.)

"And the Angel of the Lord called unto Abraham out of Heaven the second time, and said, By myself have I sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of the Heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gates of his enemies; *and in thy seed shall all the nations of the earth be blessed*, because thou hast obeyed my voice. (Gen. xxii. 15, 18.) We find the same glorious promise renewed unto Isaac.—"I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of Heaven, and will give unto thy seed all these countries; *and in thy seed shall all the nations of the earth be blessed*. (Gen. xxvi. 3, 4.)

These promises of God became the theme of Scripture prophecy, from David to Malachi; and as Moses and all the patriarchs believed in the eternal and immutable promises of God; for we read, that Abel, Enoch, Noah, Abraham, Sarah, &c. "all died in faith, not having received the promises but having seen them afar off, and were persuaded of them and embraced them"—and well they might, since "God willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor sure and steadfast, and which entereth into that within the vail, whither the forerunner is for us entered, even Jesus made an High Priest for ever, after the order of Melchisedec. (Heb. vi. 17, 20.) And these faithful witnesses, believing in the unalterable promises of God, and de-

clearing them to mankind, must unquestionably have been Universalists.

II. DAVID. "Ask of me, and I shall give thee, the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psalms ii. 8.)

"The Lord is good to *all*, and his tender mercies are over *all his works*; *All thy works shall praise thee O Lord, and thy saints shall bless thee.*" (cxlv. 9, 10.)

"All nations whom thou hast made, *shall come* and worship before thee O Lord, and shall glorify thy name." (lxxxvi. 9.) Now, unless it can be proved that there is, or ever was, or will be, any nation whom God did not make, we contend, for the literal accomplishment of this prophecy in some future age or dispensation, in one or other, of the *everlasting ages* of some translators.

The Psalmist by the *Spirit*, speaking in his typical character, says, "Thou wilt not leave my soul in hell." (*Schoel*, Hebrew—*Hades*, Greek) neither wilt thou suffer thine holy one to see corruption." (xvi. 31.)

"All the ends of the world shall remember and turn unto the Lord, and *all the kindreds of the nations* shall worship before thee." (xxii. 27.)

"Save thy people, and bless thine inheritance: feed them also and lift them up for ever (xxviii. 9.) But who are God's people? See Deut. vii. 6.—Rom. xv, 10, 12. Thus the posterity of Abraham will be seen to be the chosen people of God, and the Gentiles also, though not in the peculiar sense of the former people; yet, they are God's people. And what is the inheritance of our God? The Psalmist has answered this question, in his 2d Psalm, 8 v: "Lo, children, are an heritage of the Lord." (cxxvii. 3.) "O thou who hearest prayer unto thee shall all flesh come."

Thus, David believing in, and prophesying, from the same promises of God to Abraham, Isaac and Jacob, as the above passages clearly prove, must have lived and died a faithful *Universalist*.

III. ISAIAH. Therefore, behold the Lord himself shall give you a sign. Behold, a virgin shall conceive, and

bear a son, and shall call his name Immanuel (or God, with us.)—Ch. vii. 14. “For unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace!”—(ix. 6.) Thus, the name Immanuel is explained and identified with that of the Mighty God, the Everlasting Father, &c. who is God with us. “And he will destroy in this mountain the face of the covering cast over *all people*, and the veil that is spread over *all nations*. He will swallow up death in victory; and the Lord God will wipe away tears from off *all faces*; and the rebuke of his people shall he take away *from off all the earth*; for the Lord hath spoken it.”—(xxv. 7, 8.)

“Look unto me, and *be ye saved, all the ends of the earth*, for I am God, and there is none else: I have sworn by myself; the word has gone out of my mouth in righteousness, and shall not return, that unto me *every knee shall bow; every tongue shall swear.*”—(xiv. 22, 23.) The Ascetics, finding that they cannot contradict this, and similar passages favorable to the happy restoration of all the entire human family, grossly contort it, by admitting that every knee shall bow, and every tongue swear; but it shall be in torment, never-ending torment.

“For thus saith the Lord, Ye have sold yourselves for nought, and ye shall be redeemed without money.”—(iii. 3.)

“But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.”—(liv. 5.) And concerning the Gentiles,

“And *all thy children shall be taught of the Lord, and great shall be the peace of thy children.*”—(liv. 13.) “In a little wrath, I hid my face from thee for a moment, but with *everlasting kindness* will I have mercy on thee, saith the Lord thy Redeemer.”—(ib. id. 8.)

“The Lord hath made bare his holy arm, in the eyes of *all the nations*; and *all the ends of the earth shall see the salvation of our God.*”—(lii. 10.)

“Say to them that are of a fearful heart, Be ye strong, fear not; Behold your God will come with vengeance; even God, with a recompense; and he will come and save you.”—(xxxv. 4.) Of the children of Israel he saith,

“I, even I, am he that blotteth out thy transgressions *for mine own sake*, and will not remember thy sins.”—(xliii. 25.)

“Because I know that thou art obstinate, and thy neck is an iron sinew and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee, lest thou should say, Mine idol hath done these, and my graven image, and my molten image hath commanded them.”—(xlviii. 4, 5.) “For my name’s sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. *For mine own sake, even for mine own sake*, will I do it; For how should my name be polluted? And I will not give my glory unto another.” (Verses 9 to 11.)

“I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth.”—(xlix. 6.)

“Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: *But my salvation shall be forever*, and my righteousness shall not be abolished.”—(li. 6.)

“*All we* like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of *us all*.”—(lii. 6.) “He shall see of the travail of his soul and shall be satisfied.”—(v. 11.)

To the Gentiles the Spirit hath said, “Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is

thy husband, the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God of the *whole earth* shall he be called.”—(liv. 4, 5.)

“For, as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, so shall my word be that goeth forth out of my mouth: It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.”—(lv. 10, 11.)

IV. JEREMIAH. “Behold the days come, saith the Lord, that I will raise unto David a Righteous Branch; and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name, whereby he shall be called, the Lord our Righteousness.”—(xxiii. 5, 6.)

“After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people: And they shall teach no more every man his neighbor, and every man his brother, saying, *Know the Lord*, for *they shall all know me*, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sins no more.”—(xxxi. 33, 34.)

“And Moab shall be destroyed from being a people, because he hath magnified himself against the Lord.”—(xlviii. 42.) Yet I will bring again the captivity of Moab in the latter days, saith the Lord; thus far is the judgment of Moab.”—(ib. id. 47.)

The forty-ninth chapter treats of the judgment of the Ammonites, the Edomites, of the natives of Damascus, of Kedar, and Hazor, and Elam; and also of their final recovery or restoration in the latter days, as of Moab. Thus, the Prophet JEREMIAH asserts the recovery and final restoration of both Jews and Gentiles in the latter days. And as ISAIAH and JEREMIAH believed in the ultimate fulfilment of their respective prophecies, they were, beyond controversy, *Universalists*.

V. EZEKIEL. “As I live, saith the Lord God, Sodom

thy sister hath not done, she nor her daughters, as thou hast done; thou and thy daughters.”—(xvi. 48.) “Neither hath Samaria committed half of thy sins: but thou hast multiplied thine abominations more than they, and hast justified thine sisters in all thy abominations which thou hast done.”—(ib. id. 51.) “When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them.”—(v. 53.) “And I will establish my covenant with thee; and thou shalt know that I am the Lord, that thou mayst remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God.”—(v. 63.) A parallel passage, illustrative of this, is recorded, (Rom. iii. 19,) “that every mouth may be stopped; and all the world become guilty before God.” “For all have sinned, and come short of the glory of God.”—(v. 23.) “Where is boasting then? It is excluded.”—(v. 27.)

The Prophet, in the thirty-sixth chapter, shows that Israel was rejected for their sins, *and shall be restored* without their meriting it; but because God would be faithful to his promises. The thirty-seventh chapter, by the resurrection of the dry bones, clearly shows, that the *dead* of the children of Israel shall arise again, and be restored to their own land, and that David shall again rule them, in their recovered and sanctified state. The thirty-ninth chapter asserts, that having been *plagued* or tormented for their sins, they shall be gathered again, and received into the eternal favor of their Creator. The writings of this Prophet being decidedly against the *eternity of future punishment*, according to the decisions of all Partialists, he was a strong *Universalist*.

VI. DANIEL. “Seventy weeks are determined upon thy people, and upon thy holy city, to punish the transgressions, and to make an end of sins, and to make *reconciliation for iniquity*, and to bring in *everlasting righteousness*, and to seal up the vision and prophecy, and to

anoint the most holy."—(ix. 24.) "And after three score and two weeks, Messiah shall be cut off; but not for himself."—(v. 26.)

The Prophet was aware that Messiah was to be cut off, not for himself or his own sins, but for the sins of the *whole world*, and by this one oblation, to "finish the transgression, and make an end of sins, and thus to obtain and bring in *everlasting righteousness*, and eternal life for all mankind, by himself making reconciliation for their iniquity. And so said ST. JOHN, ii. 2, and 1. JOHN, v. 11; so also ST. PETER, Acts iii. 19, 21; and so ST. PAUL, 1. Tim. iv. 9, 11, and elsewhere, as will shortly be seen. And in full faith of God's designs, in this revelation towards mankind, DANIEL also was a *Universalist*.

VII. HOSEA. This Prophet writes only of the restoration of Judah and Israel. But as our God is not only the God of the Jews, but of the Gentiles also, and his promises being made "to those that are *nigh* and to those that are *afar off*," we believe it to include all.

"O Israel! thou hast destroyed thyself, but in me is thine help."—(xiii. 9.) "I will ransom them from the power of the grave; I will redeem them from death: O, Death! I will be thy plagues; O, grave,* I will be thy destruction: Repentance shall be hid from mine eyes."—(v. 14.)

VIII. MICAH. "But in the last days it shall come to pass that the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it."—(iv. 1.) "For *all people* will walk *every one* in the name of his God, and we will walk in the name of the Lord our God for ever and ever."—(verse 5.) In the preceding verse the Prophet assures us, that "the mouth of the Lord of Hosts hath spoken it."

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his

* *Scheol*—Hebr. This word is rendered, in many other passages of the Scriptures, *Hell*.

heritage? *He traineth not his anger forever, because he delighteth in mercy.* He will turn again; He will have compassion upon us; He will subdue our iniquities; and thou wilt cast all their sins in the depths of the sea.”—(vii. 18, 19.) See, also, PSALMS ciii. 9; ISAIAH lvii. 16, &c.

IX. ZECHARIAH. “Rejoice greatly, O daughter of Zion: Shout, O daughter of Jerusalem: behold thy king cometh unto thee: He is just, and having salvation: lowly, and riding upon an ass, and upon a colt, the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle-bow shall be cut off: And he shall speak peace unto the heathen, and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee, also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water: turn ye to the strong hold, ye prisoners of hope, even to-day do I declare that I will render double unto thee.”—(ix. 9, 12.)

X. JOEL. “And it shall come to pass afterwards, that I will pour out my Spirit *upon all flesh.*”—(ii. 28.) “For I will *cleanse their blood* that I have not cleansed.”—(iii. 21.)

XI. AMOS. “In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, that they may possess the remnant of Edom, and the heathen that are called by my name, saith the Lord, that doeth this.”—(ix. 11, 12.)

XII. MALACHI. “For he is like a refiner’s fire, and like fuller’s soap. And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.”—(iii. 2, 3.) “Behold, I will send you Elijah the Prophet, before the coming of the great and terrible day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse.”—(iv. 5, 6.)

XIII. But the Angels of God are also *Universalists*; yea, and they rejoice exceedingly, and with an unanimity

worthy of our imitation, who are the immediate subjects of their joy. "And the Angel said" unto the wondering shepherds of Judea, "Fear not, behold I bring you good tidings of great joy, which *shall be to all people*; and suddenly, there was with the Angel a multitude of the heavenly host, praising God, and saying, *Glory to God in the highest*, and on earth, peace and good will towards men."—(Luke ii. 10, 13.)

"And I heard the voice of many Angels round about the throne, and the Beasts, and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*"—(Rev. v. 11, 12, 13.)

Certainly, this will be acknowledged a gloriously triumphant assemblage of *Universalists*. The whole host of heaven—every creature on the earth, and under it—in the sea, and all that are in them—the whole and entire creation of God! For there are none excepted; *all*, all uniting with their *redeemed*, joyous and raptured souls, in praising God and the Lamb for this consummation of their redemption! this triumph of his love! And with *that faith* which beholds the fulfilment of all God's promises, in *their proper time*, we desire, even now, to bless his holy name, to glorify him, in the highest, and to praise and magnify to its highest exaltation, the character and office of our dear Redeemer, for effecting so great salvation, and bringing into subjection to the Divine will, the whole and entire human family.

XIV. SIMEON. The good old Simeon spoke the language of a *confiding Universalist*, when he said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation,

which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people, (Israel.)—Luke ii. 29, 31.)

XV. JOHN THE BAPTIST comes at once to the point, by summing up the faith of an *Universalist* in few words: "Behold, the Lamb of God that taketh away the sin of the world."—(John i. 29.)

We come now to offer the highest and most holy authority, next to that of God the Father; even the Son of God! in support of his own most holy doctrine, as plainly expressed by himself; and in confirmation of which, he suffered death on the Cross, *for the specific purpose of redeeming all men*, and of reconciling and restoring all things unto God.

XVI. JESUS CHRIST! "I came not to judge the world, but to *save the world*."—(John xii. 47.) "For God sent not his son into the world to condemn the world, but *that the world through him might be saved*."—(John iii. 17.)

"It is written in the Prophets, and they *shall all be taught of God*."—(vi. 45.)

"And the bread which I will give is my flesh, *which I will give for the life of the world*."—(ib. id. 51.)

"All things are delivered unto me of my Father."—(Math. xi. 27.) "All things that the Father hath are mine."—(John xvi. 15.) "All that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out."—(John vi. 37.) "For the son of man is come to *seek and to save that which was lost*."—(Math. xviii. 11; Luke xix. 10.) "All power is given unto me in heaven and in earth. Go ye, therefore, and teach *all nations* whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."—(Math. xxviii. 19, 20.)

"I am the good shepherd; the good shepherd giveth his life for the sheep."—(John x. 11.) "And I, if I be ~~lifted~~ *lifted up from this earth, will draw all men unto me*."—(John xii. 32.) &c.

✚ The reader's attention is especially directed to the words used by the Saviour, as to their *Universality*. That

is, "the world," "all," "all things," "all men," &c.; and their attention is thus required, because they will be told, by some *Partialist Believer*, as we have often been told, that the *world* does not mean the *whole world*, but only *believers*; that *all* means only the *elect*, &c. And we earnestly hope, that, with us, our considerate readers will believe God rather than men. And certainly, the Son of God has, in the above expressions, testified himself a complete, a *Universal Saviour*; and his doctrine that of *Universal Redemption*.

XVII. SIMEON PETER. "And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the *times of restitution of all things* which God hath spoken by the mouth of all his holy prophets, since the world began."—(Acts iii. 19, 21.) "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—(Acts. ii. 29.)

We understand by these passages, that God hath, according to the counsel of his own will, appointed certain [*aiōns*] ages, times or dispensations, for the final accomplishment of all his holy and benevolent purposes, which he hath purposed in Christ Jesus; that he hath called all men universally, as in Isaiah xlv. 22, 23; Psalms, lxxii. 27, and lxx. 5; John vi. 45; Jeremiah xxxi. 33; and other places; with respect to his final purposes. But in the *present aion*, age or dispensation, some only are *specialty called*, and taught of God, and are those who are said to be *specialty saved*, as in 1. Tim. iv. 10. And that there will be an age, period of time, or dispensation for the final restitution of all things, and the accomplishment of all that "God hath spoken by the mouth of all his holy Prophets since the world began," when all shall be specially and effectually called, reconciled, and shall all know him from the least of them unto the greatest of them, and shall all be taught of God. That when they are thus taught by the Spirit, that "this is the stone that was set at nought of your builders," [framers of false foundations of religion,] "which is become the head of the

corner. That neither is there salvation in any other : for there is none other name under heaven given among men whereby we must be saved."—(Acts iv. 11, 12.) They will also believe, and accept Jesus as the "only wise God our Saviour."

"For Christ hath also, once suffered for sins, the just for the unjust that he might bring us to God! being put to death in the flesh, but quickened by the *Spirit*, by which also he went and *preached unto the spirits in prison*; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, &c." (1 Peter, iii. 18, 20.)—"For, for this cause, was the Gospel preached also to *them that are dead*, that they might be judged according to men in the flesh, but live according to God in the *spirit*." (iv. 6.)

"And behold! the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and *the graves were opened*, and many bodies of the saints which slept, arose and came out of the graves, after his resurrection, and went into the Holy City, and were seen of many. (Matt. xxvii. 51, 53.)

There are persons, who to bring objections against the *Universal Doctrine*, will twist the Sacred Scriptures to their own purposes; and we have been told by Ministers of the Gospel, that the foregoing passage of St. Peter, means the preaching of Noah in the *spirit of Christ* to the antediluvian world, who were dead in trespasses and sins! forgetting, however, that Christ was not put to death in the flesh until upwards of two thousand years after the deluge! and losing sight of what the Apostle said in his fourth chapter and sixth verse. We hope, however, that St. Matthew's testimony, above quoted, will convince such weak disputants of their error, and put this controverted point at rest for ever.

XVIII. JOHN, the Evangelist. "He is the propitiation for our sins, and not for ours only; but also for the sins of the whole world." (1 John ii. 2.)

"And this is the record that God hath given to us eternal life: and this life is in his Son. (1 John, v. 2.) "And

we have seen and do testify, that the Father sent the Son to be the *Saviour of the world.*" (ibid. iv. 14.—John iii. 16, 17.)

We come lastly, to examine the declarations of that great *Practical Universalist*, whose miraculous conversion, whose eminent learning, and whose steady devotion to this great and glorious cause, bespoke him to be not only happily *elected* or chosen for this purpose, by the wisdom of God, but also as most eminently qualified to illustrate and explain it to the world.

XIX. PAUL. "Therefore, as by the *offence of one*, judgment came upon *all men* to condemnation, even so, by the *righteousness of one*, the free gift came upon *all men*, unto justification of life." (Rom. v. 18.) "Now we know, that whatsoever the law saith; it saith to them who are under the law, that every mouth may be stopped and *all the world* become guilty before God." (iii. 19.) "For when we were yet without strength, *in due time* Christ died for the ungodly. (v. 6.) "For to this end, Christ both died, and rose, and revived, that he might be the Lord both of the dead and the living." (xiv. 9.) "But now is Christ risen from the dead, and become the first fruits of them that slept, for since by man came death, by man came also the resurrection of the dead. For as in Adam *all die*, even so in Christ shall *all be made alive.*" (1 Cor. xv. 20, 21.)

➡ The reader is cautioned against another evasion of the *Partialists*. They are obliged to acknowledge, that all mankind, will "be made alive;" but they insist upon it, that all who die in their sins, will be made alive, "*to endure eternal punishment!*" But remember kind reader, the Apostle of the Lord, says, that *all shall be made alive in Christ*, the same all that die in Adam; and if they are made alive in Christ, which they certainly will be, in due time; we think there need be no farther fear for them after that blessed accomplishment.

"For other foundation can no man lay, than that is laid, which is Jesus Christ. Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay,

stubble; every man's work shall be made manifest: for ~~the~~ day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but *he himself shall be saved*, yet so as by fire." (1 Corinth. iii. 2, 15.)

"And all things are of God! who hath reconciled us to himself by Jesus Christ and hath given to us the ministry of reconciliation, to wit: that God was in Christ, reconciling the world unto himself, and not imputing their trespasses unto them, &c." (2 Corinth. v. 18, 19.)

"And the Scripture foreseeing that God would justify the Heathen through faith, preached before, the Gospel unto Abraham, saying, in thee, shall all nations be blessed." (Galat. iii. 8.) "But the Scripture *hath concluded all* under sin, that the promise by faith of Jesus Christ, might be given to them that believe." (verse 22.) "Christ hath redeemed us from the curse of the law, being made a curse for us." (verse 13.)

The 3d chapter of Ephesians treats of the eternal purpose of God, which he purposed in Christ, to wit: the salvation of the Gentiles, which the Apostle says, was made known unto him by revelation:

"I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made *for all men*: for kings and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty, for this is good and acceptable in the sight of God our Saviour who *will have all men to be saved*, and to come unto the knowledge of truth: For there is *one God, and one Mediator* between God and man, *the man Christ Jesus who gave himself a ransom for all*, to be testified in due time." (1 Tim. ii. 1.)

"This is a faithful saying, and worthy of all acceptance: For, therefore we both labour and suffer reproach; because, we trust in the *living God! who is the Saviour of all men, specially*, of those that believe: These things command and teach." (1 Tim. iv. 9, 11.) If this is not *Universal Salvation*, it is nothing else.

“Then cometh the end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule, and all authority, and all power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: For he hath put all things under his feet.” (1 Cor. xv. 20, &c.

The Epistles of this eminent Apostle of the Gentiles, every where abound with passages corroborative of the doctrine of *Universal Redemption*. Their number preclude the possibility of our giving them all a place in this limited introduction, which has already exceeded our original design in this publication. And we have thus proved by the Sacred Scriptures; from the concurrent testimony of the Prophets of the Old, and the Apostles of the New Testament, that this is a Scripture doctrine, promised first of God unto Adam, preached unto Abraham by the Angel of the Lord, perpetuated by the Prophets, renewed and confirmed by the life, sufferings and death of the Son of God; and is now every where proclaimed, by the faithful and true witnesses of God! in all the world.

We therefore conclude this section with the following appropriate inquiry.—With such indisputable declarations as the foregoing; with such facts as are indelibly recorded in the legitimate canons of the Scriptures, and that are held sacred by Christians of every sect or denomination; will any sincere person deny, that the foregoing cited passages of Prophecy and the declarations of Christ himself, together with the explanations given to this doctrine by his Apostles, do not, literally, plainly, and in pointed terms, support *the doctrine of the reconciliation, and final salvation of all men*, as contended for, by the advocates of this faith?—or, that it is a Scripture doctrine, and hence the doctrine of the primitive Apostolic Church of Christ?

And that *all men* may be apprised of their duty when praying—the Apostle adds, “I will, therefore, that men pray every where”—*for the salvation of all men*, but they

must remember to pray "lifting up holy hands without wrath or doubting." (1 Tim. ii. 8.) Alas! many pray for the salvation of all men, but at the same time, *doubt* the unalterable promises of God.

SECTION II.

Testimony of the Apostolic Fathers, and other early writers, in support of this doctrine.

In introducing to the notice of our readers, the opinions and testimonies of the Apostolic Fathers, in support of the doctrine of the final restoration of all men to holiness and happiness, it is necessary that the mind of the reader should be fixed upon the great truth, that this doctrine has been proved, in the preceding section, to be a *Scripture Doctrine*, and does not depend upon the opinion of any man, or sects of men, for its confirmation; that it is plainly and unequivocally expressed in those Scriptures, *and is therefore a Truth, whether we believe it or not*; and that our denying it to be a truth, does not alter the nature of it; nor does our believing it make it so, since it is a truth, *whether we believe it or not*.

Our object, therefore, in referring to the Apostolic Fathers, is to show, that for the first six or seven centuries after Christ, this doctrine was almost universally prevalent, particularly among the Bishops and Rulers of the Eastern Churches, and that are recognized by all the Primitive and Apostolic Churches of Christ.

We take leave, however, to advise the reader, that we are aware of the numerous weighty and rational objections that are sustained by high and respectable writers, both ancient and modern, against the superstition and credulity of the early fathers. We would, therefore, at once disarm our opponents of their most weighty argument, by rejecting on the threshold of our inquiry those inconsistencies, errors, and superstitions of these fathers, that have been the subjects of the just criticisms of later writers; determining to accept, as matters of Faith only,

as it regards our religion, those doctrines and tenets that are contained in the canons of the most authentic versions of the Holy Bible.

We cheerfully accord with that severe and caustic writer, the Rev. Dr. MIDDLETON, in the sentiment, "that we ought to accept the writings of those Fathers, because they serve to teach us the doctrines, the rites, the manners, and the learning of the several ages in which they lived: yet as witnesses only, not as guides; but as declaring what was then *believed*, not what was true; what was practised, not what ought to be practised; since their works abound with foolish, false, and dangerous opinions, universally maintained, and zealously propagated by them all. Their errors and corruptions afford an useful lesson, profitable to us; since, the corruptions which crept into the Church in those very early ages, are a standing proof and admonition to all the later ages, that there is no way of preserving a purity of faith and worship in any Church, but by reviewing them from time to time, and reducing them to the original test and standard of the Holy Scriptures.*

Having premised thus much, we now proceed to inquire whether this doctrine was maintained by those early fathers, or otherways. And with regard to the writers of the two first centuries, we have no knowledge of any remarks on this most glorious feature of the gospel doctrines, in the writings of these fathers, and we fairly presume that it will be conceded, there was no necessity for such remarks, since it could not but have been known to them, that this doctrine was contained in the writings of the Apostles, and that it is improbable that they could either mistake or overlook it, so early as the century immediately succeeding to that of the advent of the Saviour; and it is also fairly presumed, that, being at that time a doctrine universally known to the *Universal Church*, it might not have been considered necessary to express their opinions of that which, though not essential to salvation, was the *common faith of all*.

* Introductory Discourse to a Free Inquiry. pp. cxii

But in the beginning of the third century, when corruptions and heresies had assumed an aspect alarming to the devout and humble followers of Christ; when in fact the enemies of Christianity, within and without, were laboring to overthrow their doctrines, it appeared to them an imperative duty to exert their united energies and talents, towards resisting the increasing oppositions, and of repelling the false accusations of their opponents: and to effect this laudable purpose, a reference to, and critical examination of the MSS. copies of the writings of the Apostles was undertaken by several of the early Fathers, at the head of whom was justly placed the most learned and devout Presbyter of the Alexandrian Church, Origen, the disciple and successor of Clemens Alexandrinus, and President of the Catechetical School of that great seat of learning and philosophy. With regard to the talents and qualifications of this great man, both ancient and modern writers are agreed; and we believe, the following acknowledgements from the learned Dr. Mosheim, are sufficient to prove, that he was eminently qualified for the noble task which he had undertaken.

“The great end of Christ’s mission,” says Dr. Mosheim, “was to form a *Universal Church*, gathered out of all the nations of the world, and to extend the limits of this great Society from age to age: Hence, *extraordinary teachers* were indispensably necessary to promulgate and extend among those nations the Religion of Christ,* who, after his Ascension, gave the most unequivocal proofs of the majesty and power to which he had been exalted, by the effusion of the Holy Ghost upon his disciples, according to his promise;† thereby proving, that though invisible to mortal eyes, he was still their Omnipotent protector, and their benevolent guide. This glorious manifestation of his Divine Power, was accompanied with a variety of spiritual gifts, particularly the gift of tongues, by which the Apostles were immediately qualified to

* Eccl. Hist., Vol. 1, pp. 84.

† Acts, ii. 1, &c.

preach the Gospel, and to proclaim to all nations, ~~hundreds~~ and languages, the "good tidings of great joy, which shall be to all people."

The first Christian Church founded by the Apostles, was that of Jerusalem, which was the model of all those that were afterward erected during this first century: and the forms of their religious worship, the innocence and simplicity of their lives, together with the spotless purity of the doctrines they taught, are the most indubitable proofs that there has been, and still is, a most wide departure from the primitive faith and practice, to be at once readily detected in nearly all the Christian Churches of succeeding ages.

"At the commencement of the second century, the Christian Religion had found its way to many nations, and we have the most unexceptionable testimonies, that Christ was worshipped as God almost throughout the whole East, as also among the Germans, Spaniards, Celts, Britons and many other nations.* In this century, translations of the sacred writings were spread abroad, particularly Latin versions of them, because that language was now more universal than any other." As yet, the books which now compose the New Testament had not been collected into a volume, and it is not yet satisfactorily decided, whether they were thus collected by the Council of Nice, which assembled in the year 325, or that of Laodicea, in the year 364.†

"If we turn our view to the human means employed in the beginning of the third century, to multiply the number of Christians, and to extend the limits of the Church, we shall find a great variety of causes, uniting their influence, and contributing jointly to this happy purpose. Among these must be reckoned the translations of the Sacred Writings into various languages, as above noticed; the zeal of Origen in spreading abroad copies of them every where; his prompt compliance with the invitation of the Prince of Arabia to preach the Gospel among

* Mosheim Eccl. Hist. vol. 1, p. 124.

† Preface to Apocryphal New Testament, p. 6.

then, which happily resulted in the conversion of a certain tribe of wandering Arabs to the Christian Faith."† And so great was the fame of this Father, as a Christian Divine and Philosopher, that Julia, the mother of Alexander, then at Antioch, invited him to repair from Alexandria to the latter place, that they might converse with him and be instructed in the Christian Faith.

We have purposely introduced this eminent Father to the particular notice of our readers, because the generality of Ecclesiastical Historians have attributed to him the honor of having originated the Doctrine of Universal Salvation; whereas, we have in our previous Section brought forward numerous and indisputable passages, both of the Old and New Testament, to prove that it was an Apostolic and hence, a Scripture doctrine, long before the discovery and promulgation of it by Origen.

That this acute Father, in his patient and laborious attention to the criticism of the Bible, could not fail of discovering this most glorious feature of the Scripture doctrines Old and New, can be readily admitted. It was one of those Scripture truths that being surrounded with threatenings of the law, and promises of the Gospel, was thus measurably hid from the eye of the superficial reader, but which could not escape the keen, anxious and critical examination of this profound Philosopher and Scholar. He discovered not only in the New, but also in the Old Testament, complete copies of which, he had in his possession, that there were strong and indisputable evidences recorded in them in confirmation of this Faith, and having satisfied himself that it was a genuine Scripture doctrine, he gave it, among other things, to the world as such, in his invaluable translation of the writings of the Sacred Scriptures.

From this circumstance, we readily concede that he is the honored and pious renovator and promulgator of this most ancient doctrine; and that previously to his writings there were no other ex-Apostolic records of the same;

† Mosheim Eccl. Hist. vol. 1, p. 195.

we nevertheless contend, that whether there had been or not, any writings of these Fathers to that effect; the doctrine was of record in the writings of the Prophets of the Old, and the Apostles of the New Testament, as we have shown at large in our preceding section, and this alone without regarding the writings of any other than the Prophets and Apostles, are sufficient of themselves to establish the truth of the fact, even though there had never been another line written on the subject. And although it could be proved to have remained a dead letter from the time of the last of the Apostles, until the time of the critical examination of the Scriptures by Origen; the fact of the previous existence of the passages quoted in our first section, and upon which this doctrine is founded, as a Scripture doctrine is, what we have a right to presume, no rational and consistent Christian, can upon any satisfactory principle attempt to deny.

True, we are not ignorant, that there are, and even has been, since the days of Origen, very many pious and good men, who have taken upon themselves the responsibility of terming this doctrine, that has been founded upon those glorious promises of God, and that are as plain as the sun at noon day, to be "the idle fancies of Origen," a dangerous doctrine, and even worse; a doctrine of devils; while the more modest have accused its followers and advocates, as the advocates of a fatal and delusive error; and if so, then indeed the error, if error it is, is to be attributed to the Prophets and Apostles, as may be seen in the foregoing extracts; and consequently, many thousands of honest souls that confided in these most cheering promises of God, and which "He spake by the mouth of all his holy Prophets since the world began," instead of having died in the Faith of Jesus Christ, as St. Paul assures us they did; must have died in error, if the assertions of the opponents to this doctrine be true.

We will now return to the writings of the early Fathers, Dr. Mosheim,* remarking on the Grecian and Oriental

* Eccl. Hist. vol. 1, p. 212.

writers of the third century, thus testifies of Origen : " that he was the most eminent of these, whether we consider the extent of his fame, or the multiplicity of his labors ; that he was a man of vast and uncommon abilities, and the greatest luminary of the Christian world, which this age exhibited to view"—and " had the justness of his judgment been equal to the immensity of his genius, the fervor of his piety, his indefatigable patience, his extensive erudition, and his other eminent and superior talents ; all encomiums must have fallen short of his merits. Yet, such as he was, his virtues and his labours deserve the admiration of all ages, and his name will be transmitted with honor through the annals of time, as long as learning and genius shall be esteemed among men."

The Rev. Dr. Maclaine, in a note corrective of a paragraph accusing Origen as the head of a speculative tribe, who were desirous of bringing the doctrines of celestial wisdom into a certain subjection to the precepts of their Philosophy, &c. says, " among the errors attributed to this great man, and which gave most offence were, 1. that in the Trinity, the Father was greater than the Son, and the Son, than the Holy Ghost. 2. The pre-existence of souls, which he considered as sent into mortal bodies, for the punishment of sins committed in a former state of being. 3. That the soul of Christ was united to the Word before the incarnation. 4. That the sun, moon, stars, &c. were animated and endowed with rational souls. 5. That after the resurrection, all bodies will be of a round figure. 6. That the torments of the damned will have an end ; and that as Christ had been crucified in this world to save mankind, he is to be crucified in the next to save devils.†

These articles are said to have been charged, together with others of less import against Origen, by the Council of Constantinople. The first article is unquestionably a forgery, as will be hereafter seen, when we come to treat of the Confession of Faith of these early Fathers respec-

† Ib. id. note, p. 427.

tively. The Rev. Dr. Middleton has also accused him of favoring the superstitions of the age in which he lived, and his writings on that account have been rejected by many as "fanciful." We do not pretend to deny, that even the profoundly learned Origen, was tinctured in some degree with the superstitions of the age in which he lived and was educated; but we have it on the same authority that classed him among the credulous and superstitious writers of the third century, that he was least of all tinctured with these weaknesses of any writer.†

To reject his authority therefore, only because he gave his sanction to the superstitions of his predecessors and contemporary authors, and in some instances, yielded to the influence of opinions purely hypothetical; while on the fundamental and essential doctrines of Christianity, his writings not only bear the broad stamp of Orthodoxy, and have for centuries withstood the repeated "denunciations of Priests, and of the thunders of Synods and Councils," as also the prohibitory edicts of Emperors; would be in fact something like rejecting gold, because it was not separated from its ore.

It has been made clearly to appear, from the writings of Dr. Mosheim, that the principal cause of the grievous persecutions of this great man, and his doctrines, originated in the jealousies and envy of a few factious and less gifted Bishops, among whom Demetrius, a Presbyter of Alexandria may be considered as the ringleader. Origen was ordained a Presbyter of Alexandria, by the laying on of the hands of the Bishops of Cæsaria and Jerusalem, some time in the year 210. We have already seen, that so great was his fame as a scholar and divine, that his company and conversation was eagerly sought after by Emperors, Empreses and Kings. His method of translating the Scriptures became popular, so much so, "that the Christian doctors who applied themselves to the study of letters and philosophy interpreted the

† Dr. Middleton's *Free Inquiry*, p. 14, 16. For his doctrine and tenets, see Miss H. Adams' *Dictionary of all Religions*, art. "Origenists."

Scriptures after the method of Origen, whose method was almost universal in the fourth century. In the fifth century the greatest part of commentators; both Greek and Latin followed the doctrine and method of Origen.*

We need not wonder therefore, at the envy and jealousies of his factious enemies; the dispositions of men, in all ages and in all countries, are nearly the same, and we are justified in believing, that thus they will continue while the minds of men remain carnal; and it is with real regret we are constrained to say, that even in this enlightened age and in this happy country; which secured by its valued constitution; civil and religious liberty to all men, and to all sects of Christians, we still discover a disposition among professing Christians; not more favorable to the principles of toleration than that manifested by the enemies of the illustrious Origen.

Irenæus, Clemens Alexandrinus, Minutius and Hypolytus, were the contemporaries and friends of Origen. The first named Father in his "Apostolic traditions, lib. ii. ch. 39." declares as Apostolic and Orthodox, the faith of the church from its commencement to be, "that Christ came to save all men of all ranks and degrees." Hypolytus who was esteemed one of the most celebrated authors, but whose works are lost, suffered martyrdom for his faith, as also did Leonidas, the Father of Origen. Dionysus, Bishop of Alexandria, who was called, by way of eminence, the Great; Theognostus a writer of note, and Eusebius, Bishop of Cæsaria, were the warm friends of Origen and the advocates and espousers of the Universal doctrine, and when Demetrius arrayed his party against Origen, under the specious pretext of attacking the errors of that great man; but in truth, to indulge and gratify his envy and spleen; the Bishops of Achaia, Palestine, Phœnicia and Arabia, espoused his cause against Demetrius and his party.

* Benedict's Hist. of all Religions, pp. 241. See also, an account of the "Syriac Churches," in Miss Adams' Dictionary of all Religions.

Dr. Mosheim says, the advocates of Origen in that, and the succeeding ages, that is, such as preferred his interpretation of the Scriptures, and were hence Universalists, were prodigious; and that in the fourth century the name of Origen was held by the most part of Christians in the highest veneration. John, Bishop of Jerusalem, defended the sentiments and reputation of Origen with great ability, and Rufinus, Presbyter of Aquila, was an advocate for this doctrine and translated several of the books of Origen into Latin. In the fifth century, as we have already seen, this doctrine was advocated by "the greatest part of Greek and Latin commentators," and the state of Universalism in the sixth century may be easily imagined, says Mr. Benedict, by the following quotation from Dr. Mosheim, making suitable allowances for his strong aversion to this doctrine.*

"Though the credit of Origen and his system seemed to be expiring under the blows it had received from the Orthodox, and the repeated thunders of Synods and councils, yet it was very far from being totally sunk. On the contrary, this great man and his doctrine, were held by many, and especially by the monks in the highest veneration, and cherished with a kind of enthusiasm which became boundless and extravagant. In the West, Bel-lator translated the works of Origen into the Latin language. In the Provinces and particularly in Syria and Palestine, which were the principal seats of Origenism, (i. e. Universalism.) The Monks, seconded by several Bishops, and chiefly by Theodore, Bishop of Cæsaria, in Cappadocia, defended the truth and the authority of the doctrines of Origen against all his adversaries, with incredible vehemence and contention."

"After undergoing various persecutions, denunciations and prohibitions, in the reign of the Emperor Justinian, an edict of condemnation addressed to Mennas, Patriarch of Constantinople, was passed against Origen and his

* The Rev. Dr. Maclaine, the editor of Mosheim's Eccl. Hist. also censures him in several instances for the inaccuracies of his statements and his prejudices against other sects of Christians.

doctrine, ordering its entire suppression. This prohibition, though it tended in some measure to retard the apparent progress of this faith, it was again revived in Palestine, during or soon after the breaking out of the controversy concerning the three chapters, writings of Theodoret, Theodoret and Cyril, recovering new vigor and spreading itself far and wide. Hence, many commotions were raised in the Church, which were however terminated by the fifth general Council of Constantinople, by Justinian, A. D. 553, and in which, Origen and his followers were condemned."

But notwithstanding this edict of condemnation, "Theodore, Bishop of Cæsaria, who was attached to this doctrine, so managed affairs as to give repose to the followers of Origen, who were more or less numerous, under different names, to the close of the twelfth century.* Doubtless, the Universalist Bishop of Cæsaria, perceiving the policy of the enemies to his faith, and perceiving also the increase of the power of the Romans, and their aim at superiority, both in civil and ecclesiastical authority, deemed it most prudent to evade the blow aimed at the Primitive Patriarchal Church, by a counter policy, and hence, yielding to a compromise with the Council of opposing Bishops, that the followers of Origen should assume a new name, and be no longer recognized as Origenists, but submit themselves to the authority of the *now dominant Church* and its rulers.

The Eastern, or Greek Church, was governed by Patriarchs, whereas, the Western, or Latin Church, was governed as yet only by Bishops. To the haughty Roman, this superiority was intolerable; and as they could not tamely submit to any thing like superiority in their political, so neither could they endure the idea of superiority in their ecclesiastical provinces. A regard, however, to the Christian name and profession, held them within a certain restraint; but they were nevertheless inwardly thirsting with the desire of universal dominion, both of Church and State; and this they obtained in the beginning of the seventh century.

* Benedict's History of all Religions, pp. 243.

In the year 602, Phocas, a Chalcedonian noble, seized on the Empire of the East, having murdered the Emperor Maurice and his children, and became by murder and usurpation an Emperor. And in this reign, Boniface III. was elected *Pope of Rome*, A. D. 610. Among his first acts, was that of forming a league with Phocas, by which he succeeded in obtaining an Edict from this Emperor, declaring the superiority of Popes over Patriarchs! By this unholy decree, the Eastern and Ancient Church of Primitive Christians, were made subject to the Western and more modern; and the Patriarchal power, and authority in the Church, to bow with submission to the Papal! Some of the effects of this superiority may be seen in Miss Adams' Dictionary of All Religions—Art. "Syrian Christians." In the annals of Baronius, the chief Romish Ecclesiastical Historian,* there is inserted in due form the Letter of Justinian, to John, the Archbishop of Rome and Patriarch, declaring him the "*Head of all the Holy Churches*"—"subjecting and uniting in him, all the *Priests* of the whole East." This happened in the sixth century, that is, A. D. 533. And hence, the grant of Phocas to Boniface, above alluded to, is found to be, in its fullest sense, nothing more than a confirmation of the grant of Justinian, with the view of securing the sanction of the Western Church on his usurpation.† The advocates for Universal Redemption nevertheless continued in the enjoyment of their faith, and were more or less numerous in different parts of Europe and the East, to the Period of the Crusades. Previous to which, however, that is, in the latter part of the seventh century, a schism between the Greek and Latin Churches, took place, and continued to exist; and their refusal to submit longer to the usurped authority of Popes, down to the thirteenth century, has been, with some exceptions, continued to this age.‡

* Vol. vii. pp. 194, fol. *Antwerpia*. See also Croly on the Apocalypse, pp. 9; and again 114, 115, where the letter of Justinian is introduced at some length.

† *Ib.* id. pp. 117.

‡ The following sects are also *Universalists*: The Allenites, the

SECTION III.

Testimony of Modern Ecclesiastical Historians, and other Writers, in favor of this Doctrine.

The Ecclesiastical writers, to whose industry the Church of Universalists are indebted for information concerning them, subsequent to the writings of the celebrated Dr. Mosheim, are chiefly Evans, Adams and Benedict. "Universalists, properly so called," says Mr. Evans, "are those who believe, that, as Christ died for all, so, before he shall have delivered up his mediatorial kingdom to the Father, all shall be brought to a participation of the benefits of his death, in their restoration to holiness and happiness. Their scheme includes a reconciliation of the tenets of Calvinism and Arminianism, by uniting the leading doctrines of both, as far as they are found in the Scriptures; from which union, they think the sentiment of Universal restoration naturally flows." Thus they reason:

"The Arminian proves from Scripture, that God is Love! that he is good to all; that his tender mercy is over all his works; that he gave his Son for the world, even for the whole world; and that God will have *all men to be saved.*"

"The Calvinist proves also from Scripture that God is without variableness or shadow of turning; that his love, like himself, alters not; that the death of Christ will be efficacious to *all for whom it was intended*; that God will perform all his good pleasure; and that his Council shall stand."

"The union of these Scriptural principles is the *final restoration of all men.* Taking the principles of the Calvinists and Arminians separately, we find the former teaching, or, at least, inferring, that God doth not love all, but that he made the greater part of men *to be endless*

"Christo-Sacrum Society" at Delft; the Canonites; the Quakers, one sect of; the Halcyons; many of the French Hugonots; one sect of Chiliasts, or Millenarians; Leadleyans; Moravians; Philadelphians, and numerous others.

monuments of his wrath ! The latter, declaring the love of God to all ; but admitting *his final failure* of restoring the greater part. The God of the former, is great in *power and wisdom* ; but deficient in *goodness*, and capricious in his conduct. Who that views such a character, *can sincerely love it ?* The God of the latter, is *exceeding good*, but deficient in *power and wisdom*. Who can trust such a Being ? If, therefore, both Calvinists and Arminians love and trust the Deity, it is not under the character which their several systems ascribe to him ; but they are constrained to hide the imperfections which their views cast upon him, and boast of a God, of whose *highest glory* their several schemes will not admit.*

"The sentiment," says Miss Adams,† "which has procured its professors this appellation, (*'Universalists,'*) was embraced by Origen, in the third century, and in more modern times by the Chevalier Ramsay, Mr. Jer. White, Dr. Cheyne, Dr. Hartley, Dr. Newton, Bishop of Bristol, and many others. The plan of Universal Salvation, as exhibited by a late learned Divine, (Dr. Chauncey, of Boston, in America,) who, in his work entitled "*the Salvation of all Men*," has made several additions to the sentiments of the above mentioned authors, is as follows : That the scheme of revelation has the happiness of all mankind lying at bottom, as its great and ultimate end ; that it gradually tends to this end, and will not fail of its accomplishment, when fully completed. Some, in consequence of its operation, as conducted by the Son of God, will be disposed and enabled in this present state to make such improvements in virtue, (the only rational preparative for happiness,) as that they shall enter upon the enjoyment of it in the next state.

Others, who have proved incurable under the means which have been used with them in this state, instead of being happy in the next, will be awfully miserable ; not to continue so finally, but that they may be convinced of

* Sketch of all Denominations, pp. 172, &c.

† Dictionary of all Religions—Art. *Universalists*.

their folly, and recovered to a virtuous frame of mind; and this will be the effect of the future torments upon many, the consequence whereof will be their salvation, after being thus fitted for it."

"And there may be yet other states, before the scheme of God may be perfected, and mankind universally cured of their moral disorders; and in this way qualified for, and finally instated in eternal happiness. But, however many states, some individuals of the human species may pass through, and of however long continuance they may be, the whole is intended to subserve the grand design of Universal happiness, and will finally terminate in it, insomuch, that the Son of God, and Saviour of men, will not deliver up his trust into the hands of the Father, who committed it to him, till he has discharged his obligations in virtue of it; having finally fixed all men in Heaven, when God will be *all in all*." (1 Cor. xv. 28.)

A few of the arguments made use of in defence of this system, are as follow:—I, Christ died not for a select number of men only, but for mankind *universally*, and without exception or limitation. For the sacred writers are singularly emphatical in expressing this truth. They speak not only of Christ's "*dying for us*," "*for our sins*," "*for sinners*," "*for the ungodly*," "*for the unjust*," but affirm in yet more extensive terms, that "*He died for the world*," for "*the whole world*"—that "*he gave his life a ransom for all*"—"his flesh for the life of the world," "*that he is the propitiation for our sins, and not ours only, but also for the sins of the whole world*," and a variety of other passages.

If Christ died for all, it is far more reasonable to believe, that the whole human kind, in consequence of his death, will finally be saved, than that the greatest part of them should perish. More honor is hereby reflected on God; greater virtue is attributed to the blood of Christ shed on the cross; and instead of dying in vain, as to any real good, which will finally be the event, with respect to the greatest part of mankind, he will be made to die for the best and noblest purposes, even the eternal

happiness of a whole world of intelligent and moral beings.

As our present limits, preclude the possibility of continuing the important remarks contained on this subject, we shall only notice the general propositions of Dr. CHAUNCEY, respectfully referring the interested reader to the work itself, or to the select passages of Miss ADAMS' interesting Dictionary.

II. It is the purpose of God, according to his good pleasure, that mankind *universally*, in consequence of the death of his son Jesus Christ shall certainly and finally be saved, see Rom. v. 12 to the end, viii. from 19 to 24th verses. Coloss. i. 19, 20, Ephes. i. 9, 10, 1 Tim. 2, 4, &c.

III. As a mean in order to men's being made meet for salvation, God will, sooner or later, in this state, or another, reduce them all under a willing and obedient subjection to his moral government, see 1 John, iii. 8. John, i. 29, Matth. i. 21, Psalms viii. 5, 6, as explained and argued from, Heb. ii. 6, 9, Philip. ii. 9, 11, 1 Corinth. xv. 24, 28, &c.

IV. The Scripture language concerning the reduced, or restored, in consequence of the mediatory interposition of Jesus Christ, is such as leads us to conclude, that it is comprehensive of all mankind universally. See Rev. v. 13, Acts iii. 19, 21, also the quotations contained in the first section of this Manual, entire.

Appended to this article, Miss ADAMS had introduced a few "of the arguments alledged to support *the eternity of future punishment*. The sacred Scriptures expressly declare, that the punishment of *the finally impenitent*, shall be *eternal*."* The texts which follow are quoted to prove this position:—Matth. xxv. 46, xviii. 8, 9. Mark ix. 45, 46. 2 Thess. i. 9. 2 Peter ii. 17. Jude 13. Rev. xiv. 11, xix. 3, xx. 10. Again, concerning the sin against the Holy Spirit: Matth. xii. 31, 32. Mark iii. 28,

*We inquire can any remain "*finally impenitent*" after having been taught of God and brought into subjection to Christ, according to the solemn promises in the Gospel?—Reason replies in the negative.

29. Luke xii. 10. 1 John xv. 16. These texts are commented upon at large in the work of EDWARDS against CHAUNCEY, and JOHNSON on Everlasting Punishment.

As we shall in the following section, say something of the improper rendering and application of the *Greek word*, which has occasioned more controversy in the Christian world, than any other word in the whole Bible; and which in truth, according to the manner in which it is received, seems to act, somewhat like the *nitrous oxide*, revealing to the world, the latent dispositions of each of the contending parties, we shall pass on to the completion of the present section without further comment.

"The Universalists teach the *doctrine of Election*, but not in the exclusive Calvinistic sense of it; they suppose, that God! has chosen some for the good of all; and that his final purpose towards all is intimated by his calling *his elect* the *first born*, and the *first fruits* of his creatures, which say they, implies other branches of his family, and a future in-gathering of the harvest of mankind."

"They teach also that the righteous shall have part in the first resurrection, shall be blessed and happy and be made Priests and Kings to God and to Christ in the millennial kingdom, and that over them the second death shall have no power; that the wicked will receive a punishment apportioned to their crimes; that punishment itself is a mediatorial work and founded upon mercy, consequently, that it is a means of humbling, subduing and finally reconciling the sinner to God."

They add, "That the words rendered *everlasting*, *eternal*, *for ever*, and *for ever and ever* in the Scriptures, are frequently used to express the duration of things that have ended or must end: and if it is contended, that these words are sometimes used to express proper eternity; they answer, that the subject with which the words are connected must determine the sense of them; and as there is nothing in the nature of punishment which can be considered as a reason why it should be endless, they infer, that the above words ought always to be taken in a limited sense when connected with the infliction of misery."

"They suppose the Universal doctrine to be most consonant to the perfections of Deity, most worthy of the character of Christ as the mediator; and that the Scriptures cannot be made consistent with themselves upon any other plan. They teach ardent love to God, peace, meekness, candour and Universal love to men, are the natural result of their views."*

As among other Christian sects, so among Universalists there are various shades of difference, as hinted in our Preliminary Observations. The Universalists properly so called, are those who adhere to the Primitive, Apostolic Faith and make the Holy Bible the rule of all their actions; adhering rigidly to those Scripture doctrines that are considered by all classes of consistent Christians essential to salvation. In truth, the real Universalist differs from other Christians on no one point of Scripture doctrine, except it be in their manner of receiving and explaining those doctrines. And this is a privilege which they conceive to be the right of every man who is accountable to God alone for his religious faith and opinions.

Beside the number of classes called Universalists, as distinguished in our Preliminary Observations, Dr. Moheim gives an account of a class which arose in the beginning of the seventeenth century, and that are distinguished as "the hypothetical Universalists," and more commonly, "French Reformers."

"The doctors of Saumar revived a controversy that had for some time been suspended, by their attempts to reconcile the doctrine of predestination as it had been taught at Geneva and confirmed at Dort, with the sentiments of those," (the Primitive Universalists, see page 20,) "who represent the Deity as offering the displays of his goodness and mercy to all mankind." This reformed Church accepted the following propositions, as prepared by the learned and sagacious Amyraut, the author of the system of reconciliation.

"That God desires the happiness of all men, and that

* Evans' Sketch, pp. 172, 177.

no mortal is excluded *by any divine decree*, from the benefits that are procured by the death, sufferings and Gospel of Christ."

"That however, none can be made a partaker of the blessings of the Gospel and of eternal Salvation; unless he believe in Jesus Christ." (John viii. 24. Mark xvi. 16.)

"That such indeed is the immense and universal goodness of the Supreme Being, that he refuses to none the power of believing; though he does not grant to all his assistance and succour that they may wisely improve this power to the attainment of everlasting Salvation;

"And that, in consequence of this, multitudes perish through their own fault and not from any want of goodness in God!"

"Those who embraced this doctrine were called Universalists because they represented God as willing to show mercy to all mankind; and hypothetical Universalists because the condition of faith in Christ was necessary to render them the objects of his mercy."*

Reader—would you know the great cause of offence against other Christian denominations with which the Universal doctrine is charged? It is chiefly this, that Universalists have dared to believe God, and to represent him "as willing to show mercy to all mankind;" Dr. Mosheim says, "the more I examine this reconciling system, the more I am persuaded that it is no more than Arminianism or Pelagianism artfully dressed up and ingeniously covered with a half transparent veil of specious but ambiguous expressions; and this judgment is confirmed by the language that is used in treating this subject by the modern followers of Amyraut, who express their sentiments with more courage, plainness and perspicuity, than the spirit of the times permitted their master to do."†

These sentiments of Universal benevolence "were not only received in all the Universities of the Hugonots in

* Mosh. Eccl. Hist. vol. iv. pp. 83, 84.

† Ib. id. p. 84, with reference to "Aymon Actes des Synodes Nationaux des Eglises Reformees en France, tom. ii. pp. 571, 604.

France, and adopted by divines of the highest note in that nation, but also spread themselves as far as Geneva and were afterwards disseminated by the French Protestants, who fled from the rage of persecution through all the reformed Churches of Europe. And they now are so generally received that few have the courage to oppose or decry them."* Among those who fled from these Religious persecutions may be numbered the descendants of the German Baptists, who are called in America, Tunkers, or Dunkers, who deny the eternity of future punishments, and believe that the souls of the just are employed in preaching the Gospel to those who have had no revelation in this life. They baptize by immersion and are hence, General Baptists and Universalists. In other parts, particularly in Ireland, Dr. Rust, Bishop of Down, published an essay in defence of the doctrine of Universal Redemption. In England the Rev. Jeremiah White has published a volume in its defence. The Chevalier Ramsay in his elaborate work "The Philosophical principles of natural and revealed Religion," espouses it. Arch-Bishop Tillotson, in one of his sermons, supposes future punishment to be of limited duration, as does Dr. Burnet, master of the Charter House, in his book "on the state of the dead." Dr. Newton, Bishop of Bristol, in his "Dissertations;" Mr. Stonehouse, Rector of Islington, the Rev. Mr. Brown of the Church of England, have all written in support and defence of this benevolent doctrine; also, Simpson in his work on "Future Punishment," Petitpierre, on "the Government of Moral Agents;" Dr. Huntington in his "Calvinism Improved," Dr. Fessenden in his "Science of Sanctity," Mr. James Rely in his work termed "Union," Dr. Hartly in his profound work "On Man," Mr. Richard Wright, of Wisebach, England, in his "Treatise on Atonement," and "the Eternity of hell torments indefensible," the Rev. Mr. Harris, of Liverpool, in a volume of Sermons, Mr. Broughton at the close of his "Dissertations on Futurity," Mr. Elhanan Winchester, in his

* Ecol. Hist. p. 85.

"Lectures on the Prophecies," and in his "Dialogues on Universal Restoration," Mr. Wm. Vidler in his controversy with Messrs. Fuller and Fisher,* ably advocate this doctrine.

The Pious Bishop Watson, in his charge delivered to the Clergy of the diocese of Landaff in 1784, says, "what need is there that we should calumniate and detest one another, because we cannot agree in our notions concerning Christ! he is the seed of the woman whose office it is to bruise the serpent's head, the seed of Abraham, in whom all the nations of the earth were to be blessed; the last Adam in whom *all are to be made alive*; the Son whom the Father sent to be the *Saviour of the World*; the Lamb of God, which taketh away the sins of the world; the advocate who now liveth to make intercession for us; the Judge who will at the last day reward every man according to his works," &c. and this is precisely the faith and the language of every sincere "Bible Universalist." The Rev. and Pious John Wesley, whose devotion to the cause of vital religion is undoubted, and whose labours have been blessed in every part of the world, both preached and printed in favour of Universal Redemption.†

In Scotland, Mr. Purvis, of Edinburgh, and Mr. Smith, M. P. in his able work "on the principles of Divine Government," writes favourably of this doctrine. In America, the learned Dr. Chauncey, in his work entitled "The mystery hid from ages and generations made manifest by the Gospel Revelation," &c. but more commonly known by its title "Salvation of all Men," the reverend and most devout John Murray, Pastor of the First Universalist Church, Boston, in "His Life, Letters, and Sketches of Sermons," in five volumes; the Rev. Hosea Ballou, of Boston, in his admirable work "On Atonement," "Notes and Illustrations on the Parables," "Doctrinal Controversy," and a volume of Sermons, have each

* See Universalists Miscellany, from 1st to 4th vol.

† Adams' Dict. of all Religions. Evans' Hist. of Christ. Denom. p. 160. Dr. Dalcho's Church of South Carolina, p. 136.

most ably advocated this genuine Gospel doctrine. Many other writers of note might be mentioned, but these must suffice us here. We close this section with the following extract from Dwight's Travels in the North of Germany :

"The doctrine of the *eternity of future punishments*," says the learned author, "is almost *universally rejected*. I have seen but *one person* in Germany, who believed it, and *but one other* whose mind was wavering on the subject. Many of them acknowledge that the New Testament, *seems to inculcate this doctrine*, but they find it, as they say, so irreconcilable with our ideas of the infinitely benevolent Being whom God has revealed himself to be, that if they believed in His perfections, they must reject the doctrine" [of the eternity of future punishment.]

"Some of them with whom I have conversed, appear to be eminent for their piety. I have never seen any Christian, who seemed to me to have a deeper sense of the odiousness of sin in the sight of God, or whose hearts beat with a more ardent gratitude to our Saviour, for the great redemption He has made for fallen man. I know of no example of humility, greater than those exhibited by some of these gentlemen ; or more elevated views of the character of God, than you discover in their conversation. So far as an opinion can be formed of them from their reputation, we must look in vain for brighter examples of piety, than they exhibit. They certainly manifest a greater spirit of love, for those who differ from them, than is found in most of our sects ; and they feel very unwilling to shut the gates of heaven against all those who do not believe every article of their Creed. In this charity and love, the Christians of most Protestant countries, *would do well to imitate them*."*

We add, that the sincere Universalist desires to love the Lord their God with all their heart, and with all their soul, and with all their mind—and secondly, "Their neighbours as themselves." (Matt. xxii. 37, 39.)

* See Lutheran Magazine, for August, 1829. Vol. iii. pp. 157, 158.

SECTION IV.

The Doctrines and Tenets of the Church explained.

On the distinguishing doctrines and tenets of the Church, termed, "*Evangelist*," or the Primitive, Apostolic and Catholic Church of Trinitarian Universalists."

We are not ignorant, that there are various classes of *Universalists*, whose sentiments of the World's Redeemer, differ very materially from ours, others again less materially; and we may say the same of all the numerous sects, or denominations of *Partialist Believers*, or those who deny the *final salvation of all men*, some of these, differ very materially from us on this particular doctrine, others again less materially; while upon those fundamental doctrines of the Gospel, and that are considered essential to salvation; they are found not to differ from us as to facts themselves; but only as to their modes of receiving and explaining those facts: therefore, as being bound in Christian charity, the principal trait in our Universal doctrine; as well as from a principle of unaffected sincerity in our desires and prayers for *the final happiness of all men*, to do to each of these sects, or denominations, the justice to believe, that they thus differ from us, on these points, from a firm conviction of the correctness and soundness of their faith: we also, from a similar conviction on our parts, and influenced by conscientious motives, reject as *errors*, the doctrines of those, who deny *the essential divinity of the Son of God!* as also those, who deny the *Universality* and infallible efficacy of the atonement. And holding as we do, the belief, that mankind in general, and Christians particularly, "are accountable to God alone, for their religious opinions," while we thus publicly avow *our faith*, as differing in several material and important points, from that of other Christian Churches, we presume neither to censure, to judge nor to condemn them; nor would we desire of them more, than to exercise the same Christian charity toward us, and the doctrines and tenets, which we maintain, and which distinguish our Church from all the seceding Churches in Christendom.

As believers in, and adherents to, the faith of the Primitive Church, and the doctrines of the Evangelists; we agree with the Apostles, with Origen, and all those early Fathers of the Church already enumerated, and with Winchester, Rely, Murray, Chauncey and all Bible Universalists, in *the essential divinity of the Son of God!* whose union with the Father, and by virtue of the union subsisting between *Him* and the *human nature entire*, his righteousness will ultimately through faith, be imputed to *all the members of his body*, which are *all mankind*, and so *all mankind will finally be saved.** And in order to prevent a misconception of our meaning, or the misconstruction of our faith, we deem it advisable to express ourselves, more specifically with regard to our doctrines and tenets as follows:—

And first of our Doctrines. The Doctrines of our Church, *are wholly and entirely Scriptural*; and do not consist of detached parts, or features of Scripture doctrine; but embrace the whole and entire views of the Gospel, in its fullest *authorised sense*, embracing also the proper construction of them by the Disciples and Apostles of the Saviour, as set forth, in *their Acts*; and explained more at large in their Epistles to the first Christian Churches, and for which reason, we consider ourselves *members by faith*, of the Primitive, Apostolic, and Catholic, or Universal Church of Christ!

And secondly of our Tenets. The tenets of our Church may be considered under the following general heads. 1. Predestination, or Election, *peculiar, special, and universal*. 2. Original sin. 3. The Universality of the atonement, and its infallible efficacy. 4. Grace, free, and irresistible; and 5. *Universal Redemption*, as a consequence of the Universality and infallible efficacy of the atonement. And these tenets are comprehended in the following general propositions:

1. That the prescience of the Creator having foreseen, all things whatsoever, that should come to pass; in the

* See "RELY'S Union," in which the union of Christ and his Church, is most ably, and indisputably supported and proved.

plenitude of his wisdom, power and holiness, united with his justice, mercy and love; did foreordain, an ample, appropriate, and infallible remedy for every possible event and contingency. And having foreseen the fall of man, and also foreknowing the infallible efficacy of the remedy; for wise purposes permitted the fall of man; with all its consequences and contingencies: That the same *Almighty Prescience*, also foreseeing the faith of one portion of mankind, and the stubborn unbelief of the remainder, a remedy for which being also provided, as we collect from the Scriptures of his truth; it must therefore follow as a consequence that the *Predestination* and *Election* spoken of in these Scriptures, are not of that *exclusive character*, in which the most part of *Partialist believers* accept it as an article of *their religious faith*; that having regard to those final purposes of God in Christ, as far as those benevolent purposes have been revealed, we believe and maintain, that the doctrine of *Election* and *Predestination* is of a threefold character.—1. *Peculiar*. 2. *Special*, and 3. *Universal*. 1. *Peculiar*, as it relates to the person and offices of Christ; who, we consider to be the *chosen or Elect property*, from among the *essential properties of God*; as the operative and manifesting principle, for the creation, preservation, and final salvation of all men.* 2. *Special*, as it relates to the *chosen ambassadors of God*, the Prophets, Apostles, Evangelists, &c.† who are to be Kings and Priests to God for ever; including all those believers, who remain faithful unto death, and all infants and children, who die in childish innocence.‡ These, we believe are they, of whom St. Paul says, *the living God is the special Saviour*.§ The remaining portion of the human family are therefore included in *that Election*, which we term *Universal*.|| Christ was elected for the *peculiar purposes* of creation and salvation: *One for the good of all*, an infallible, *Universal Saviour*. The Prophets and Apostles were elected as am-

* Matth. xii. 18, 21. Isaiah xlii. 1.

† Ephes. iv. 11. 1 Corinth. xii. 4, 11.

‡ Matth. xix. 13, 15. § 1 Tim. iv. 10. || Rom. xi. 32.

bassadors, the first to proclaim the approaching manifestation and offices of Christ; the latter, to testify to the world, his advent, and to preach the Gospel of reconciliation to all nations, informing them, "that the grace of God *which bringeth salvation to all men*, hath appeared." All however, are not elected to be *Kings and Priests*—there must be *some subjects*, so that the kingdom of Christ shall be perfect in all its departments. Hence it is, that some have been *elected* for the good of the whole, *whose election according to the eternal purposes of God being Universal*; the fulfilment of all God's promises will be manifested, and thus, will be verified those conclusive passages, contained in our first section from the seventh to the twenty-third page, inclusively.

2. That as a consequence of the fall of our first parents, the *human nature* became in some degree estranged from its *Maker*, losing the perfection of *that image* in which it had been created, and thus introducing sin into the world; and by sin, death, temporal and spiritual; thereby entailing upon all their posterity, the *moral imperfections* of their fallen nature, which has led to that depravity of judgment, which is more and more distinctly seen by a retrospective view; the farther we recede from the habits and vices of civilized man, to those of the more and more savage, barbarous, and uncivilized. That another consequence of this fall, was the utter incapability of the *human nature*, thus demoralized, to atone for its transgression, and to recover the perfection of that *divine image* which it had lost. That this incapacity rendered the *human nature* subject to *eternal death*; and which must inevitably have been the final consequence of *original sin*; and the *actual transgressions* resulting from the moral imperfection to which sin had reduced the *human nature*; had not the prescience of God foreseen, and his mercy and love provided, an ample, appropriate and infallible remedy therefor, as already expressed in the foregoing proposition.

3. That as nothing inferior to God can create, so neither can any being inferior to God destroy the soul of

man; and by parity of reasoning, neither can any being inferior to God, restore to the *human nature* that image of righteousness and true holiness in which it had been created; and that *eternal life* to which it was the heir apparent in its original nature, and which it had forfeited and lost by its fall. That the Scriptures do abundantly prove that a remedy had not only been pre-ordained, but had also been actually applied; that the Holy Being who condescended in the *infinity of his love*, to manifest himself to his rebellious creatures, and to take into union the *human* with the *divine nature*; that the human nature, thus sanctified, thus fortified with eternal life, might in the *second Adam* be restored with all his posterity to himself, was no less than God in his invisible nature, but clothed with flesh as with a garment, he is made manifest and visible, in all the fullness of the Godhead, as the only wise God our Saviour.*

That the remedy which the *power of God* and the *wisdom of God* had predetermined, and afterward applied, is indisputably both *ample*, *appropriate*, *infallible*, and *Universal*; because, the character of the sacrifice and atonement is said to be, not only a propitiatory sacrifice for *our sins*, evidently addressed by the Apostle to the *elect*, or believers, but also for the sins of the whole world, *including all mankind*. We therefore believe and maintain, that the *Atonement was Universal*, and its efficacy is *infallible*.

4. That common observation proves the *grace of God* to be *free for all men*; and that it is also, in many instances obviously and undeniably *irresistible*, but in a qualified sense of the term. "The grace of God that bringeth salvation, hath appeared to all men."† We prefer the marginal reading, as being the more correct translation of the text; not, indeed, because it is more favorable to our Universal doctrine, more confirmatory of our faith; for that, as we have already shown, is supported by all the Scriptures, when properly understood; but because it is more ob-

* See Section V. Axiom 3, to the end. † Titus ii. 11.

viously expressive of the truth of the fact, as the reading and its application will prove:—"The grace of God, *which bringeth salvation to all men*, hath appeared." That the graces of the Spirit in Christ and in the Gospel, are intended *for all men*, is a glorious Scripture truth; that it has been manifested, or has appeared, but *not yet to all men*, is a truth not to be denied. The text, therefore, which speaks of its having appeared to all men, is literally incorrect, while the marginal translation, which speaks of "the grace which *bringeth salvation to all men*," must be acknowledged to be literally correct. That the grace of this Spirit is operative, convincing the world of sin, of righteousness, and of judgment: teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; that *truth*, to the honest, the candid, and unprejudiced mind, is in fact irresistible; the Spirit, taking the things of Jesus, and showing them to the people, they are convicted, convinced, constrained to receive the truth in righteousness. Here the grace may be said to be *irresistible*, because it reproves the individual to his conviction, convincing him of sin, of righteousness and of judgment; and thus agreeably coerces the mind to a willing and joyful acknowledgement and acceptance of the righteousness which is of faith in Jesus Christ, and of the gift of *eternal life* in him. And this, preceded by the previous operations of the Spirit, producing contrition of heart, and sincere repentance towards God, is what we understand of *conversion*, *regeneration* or the being "born again of the spirit"—of being "baptized with the Holy Ghost and with fire."

That some men may, and do, resist this grace, to their own condemnation, is no less lamentable than true: the moral imperfection of man, the prejudices of education, or the want of it, the force of habit, and the deep-seated love of the world and its enjoyments, operate with strong, renewed and increasing force against this heavenly grace; and we thus resist, even contrary to our reason and better judgment. The grace is nevertheless *free for all*; and

we believe in the fullness of time it will prove *irresistible in all men*, and finally effect the *salvation of all*.

5. "That the Spirit, in the word of God, speaks of the *salvation of God*; which salvation was begun, carried on, and finished by the Redeemer. But again, the same word speaks of *our salvation*, which is consequent upon our believing what the word and spirit declares, respecting the *salvation* wrought out by Jesus Christ." That the salvation of God is of that character which renders it infallible and universal in time and in eternity; that it is *specially*, manifestly, or visibly applied to *believers* in this life, as a consequence of their faith in this grace; "and is that peace which is preached to those who are nigh, and to those who are afar off." That *our salvation* "is that knowledge which fills the heart of the believer with peace and joy in believing." That both are, however, the work of God—the one accomplished in and by Jesus Christ, the other begun and carried on in the heart by the Spirit of God, and completed when we are admitted into the Divine presence, "where faith is lost in sight, and hope in full fruition."

That the whole human nature being the property of God, he only had the right of their disposal. "Behold, saith the Lord, all souls are mine; but all that the Father hath, he hath given to the Son. Indeed, all things were made *for him*, as well as *by him*, and he is the heir of all things. The heathen is his inheritance, and the uttermost parts of the earth his possession." Thus, the whole human nature is the property of God. It is true, the individuals of this nature have sold themselves for nought; but they are redeemed: the price, the ransom price, is paid for them. True, they have made a covenant with death, and an agreement with hell; but the right of disposal not being in themselves, their covenant with death shall be broken, their agreement with hell shall not stand. The Saviour of the world, will lead captivity captive. In the first and most glorious sense, he hath already accomplished this divine purpose, when he ascended up on high, leading captivity captive, and receiving gifts for men,

yea, even for the rebellious, that God might dwell among them."—(*Murray.*)

That, although a failure on the part of men, in consequence of unbelief, is a proof of their lost condition, as it respects *their salvation in this life*, and subjects them to the pains and penalties consequent thereupon, it is nevertheless certain, that *the salvation of God*, which, from its very nature, design and character, and as a remedy provided for the worst consequences of the fall, is still universal and infallible; and will finally accomplish its gloriously benevolent object, the salvation of all men. That the doctrine of universal redemption, or the final restoration of all men to holiness and happiness, is so frequently and forcibly implied, so strongly indicated, and so clearly and distinctly expressed in the Scriptures, that we have been constrained to believe in, and to accept it, as the most glorious feature of the gospel doctrine, as every way worthy of, and honourable to God, as the "Father of the spirits of all flesh," and as a doctrine of the Primitive Apostolic Church of Christ.

Having thus given a brief but candid outline of the doctrines and tenets of our Church, together with an equally brief outline of the propositions comprehended in them, we now earnestly invite our readers of every sect or denomination of Christians, to a serious investigation of this important subject, as a duty which they owe to God, to themselves, to us, and to the human family at large. We entreat them to consider,

1. That to belong to an *Established*, a *Presbyterian*, a *Baptist*, or a *Methodist* Church, is no positive proof of *Christianity*, any more than being of the *Universalist* faith is a proof of *Infidelity*; that there ever has been, is, and, we confidently believe, ever will be, as devout and holy Christians among *Universalists*, properly so called, as among any other class of professing Christians, however high their claims to pre-eminence in point of Evangelical religion may seem to place them, in *their own opinions*, above Christian Universalists: and that, although we profess, and rejoice in the profession, of being *Bible*

Universalists, we are aware, that the name of *Universalists*, devoid of *vital piety*, will no more entitle us to salvation, than any other name, whether Churchman, Presbyterian, Baptist, or Methodist; some of which denominations have not been sparing in their unqualified abuse of *Universalists*; not having as much Christian candour and charity in their zeal, as to consider and allow, that all are not Christians who are called *Universalists*, as they themselves well know that all are not Christians who have numbered themselves even among either of the foregoing denominations.

We turn from this unpleasant subject, lest this intended rebuke of ours, should be construed into a desire of rendering "railing for railing;" and proceed to say, that, to reject this doctrine, will be, in truth and in fact, the rejection of a very large portion, and a very prominent feature of the entire Scripture doctrines, and renders them, not only inconsistent and contradictory, but absolutely irreconcilable; that by accepting this as a gospel doctrine, these contradictions are proved to have been only apparent, and they are made to harmonize in all their parts and constructions, as doth the glorious attributes of their Divine head and founder.

It has been already remarked, (page 39,) that the words rendered in the English versions of the Bible, "*everlasting, eternal, for ever, and for ever and ever,*" have been proved by the very ablest Biblical critics and lexicographers, to be derived from a *Greek word* that has, in its original, a meaning, that (depending upon the subject with which it is connected in the Scriptures,) is either *definite* or *indefinite*. The Greek word, in the singular, is "*aion,*" the literal signification of which is, "*an age.*" In the plural, it is "*aions,*" or "*ages:*" consequently, the adjective "*aionion,*" is literally "*an age of ages,*" a period, or periods of the world, such as the *Adamic age*, whose period may be computed from Adam to Moses; the *Mosaic age*, or *dispensation*, which lasted from Moses to Christ; and lastly, the *Christian age* or *dispensation*, whose precise limits, or period, is yet in futurity.

The *Jewish Doctors*, in their remarks upon this word in the Hebrew, have assigned to it the following limits: *First*, as it regards the world, it served to distinguish the periods of the former and present dispensations. Before the coming of the Messiah, they considered the word "*aion*" as applying itself to the period of the world from Adam to Christ, and which they distinguished as "*the world that now is.*" While, *secondly*, the appearance of the Messiah was to be distinguished as a new age of the world, in which righteousness and true holiness would abound; when men should no longer worship idols, but the true and living God, &c. And hence, they distinguished the Christian age, by terming it "*the world to come,*"* and the *Adamic* and *Mosaic dispensations*, as the *old world*; whence the present, or *Christian dispensation*, is called "*the new world,*"† &c.

As the character of our Heavenly Father is consistent in all his glorious attributes, the Scriptures, which are the revelations of his Spirit, are unquestionably intended to be in accordance with his glorious character. All classes of Christians acknowledge the canonical books of the Old and New Testaments to be the revelations of his Divine will, to holy men, in the different ages and dispensations of the world. We now seriously ask, upon the Christian sincerity, candor and veracity of all rational sectarians, if, by their various methods of explaining the Scriptures, they can, upon any sound and correct principle, comparing the passages quoted in the first twenty-two pages of this Manual, with other passages, (particularly those which they have variously chosen as the basis of their doctrines,) show any thing like consistency in the Scriptures? We aver, they cannot: and as we are not satisfied with any of the arguments hitherto made use of, to evade this important point; and finding that neither

* Robinson's Greek Lexicon—Art. *ΑΙΩΝ*.

† See, also, Scarlet, Campbell, Whiston, Chauncey, Winchester, Murray, Kneeland, and other Greek scholars and lexicographers, on this word. The Basilidians also consider the term to mean a limited duration.

Calvinistic nor Arminian writers have been able, according to their doctrines and tenets, to reconcile the Holy Scriptures in all their parts, as hath been plainly proved, (page 35,) we have preferred that mode of explaining the *entire Scriptures*, which at once renders them consistent in all their parts, and by which they are made to harmonize, without the least discordance; and not only so, we fearlessly aver, that according to the views and explanations of "*consistent Christian Universalists*," the sacred canons of the Holy Scriptures present themselves to the understanding of all unprejudiced minds, as they truly are, the Divine Revelations of "the only wise God our Saviour," whose glory is, by this doctrine, as fully sustained, as it is possible for human expressions to describe it.

From a long, intimate, and comparatively happy intercourse with members of various sects of Christians, we have found many who cannot cordially assent to the doctrines and tenets of their respective societies; but continue their attendance and membership, merely from the force of education, habit, and an unwillingness to disoblige their friends; they reprobate the doctrine of the *eternity of future punishment*, and believe, as we do, in the *final salvation of all men*. This conduct is inconsistent; because there is nothing in the doctrine of final salvation, as founded upon the Scriptures, of which any man, or sects of men, have any need to be afraid or ashamed. On the contrary, there is every thing embraced in the doctrines and tenets of the *consistent Universalist*, of which the most pious and devoted Christian might, and must be, most properly and justly proud. And we solemnly call upon our opponents to investigate the principles of our Faith, to compare our doctrines with those of the Scriptures of Truth; and as we are confident that they are such as are approved of our God, we are not disposed to shrink from, or to tremble for the issue of the most critical investigation of man. In truth, we demand, rather than shun, the honest examination of our religious principles.

We know, from many years' experience, that this

Evangelical Doctrine is not properly understood ; and we fearlessly assert, that when properly understood, it would be impossible for any rational being to withhold their assent to its truth, without rejecting a large portion of the Prophecies, and promises of the Scriptures ; and we here venture to prove our assertion. The *Universalists, properly so called*, that is, those who adhere to the Primitive, Apostolic and Catholic doctrines of Christ, and his immediate Disciples and Apostles. as will be seen by their articles of Faith, *not only believe in all the Scriptural commands that are deemed necessary or essential to salvation,* but they accept the whole and entire doctrines of the Bible, in their correct and consistent translation, as the rule of their faith and practice. They are, therefore, found to differ from all other Christians, on *two points alone*, neither of which, they believe, are essential to salvation.

On the doctrine of "Election and Réprobation," they differ from Calvinists, (page 46,) in taking a view of this doctrine, more honourable to God, more in accordance with his glorious perfections, more consonant with his impartial justice, and eternal, unchangeable love, and more satisfactory to the reason and understanding of benevolent and unprejudiced men. And on the doctrine of the "Eternity of hell torments," they differ from all sects and denominations of Christians, who believe, advocate, preach and defend it ; and pronounce the doctrine to be an error, originating, *primarily*, from the imperfect knowledge, vague interpretation, and improper application of *a single Greek word*, as has been previously noticed and explained ; and *generally*, from an improper, morbid conception of the moral and infinite perfections of the Deity, which are viewed and judged of, by the various standards of their own imperfect inferences and conclusions ; or else, from being either too ignorant, or indolent, to examine for themselves, they accept those doctrines that approach more nearly to their conceptions of Christianity, than some others, satisfying themselves with the fallacious hope of being secure, by attaching themselves to

one or other of the numerous and most popular sects of professing Christians.

But at the same time, we do most sincerely believe, that there always have been, and that there still are, many truly pious and sincere persons, in each of those divisions of the Christian Church, who conscientiously believe in the doctrine of *exclusive election*, and in the *eternity of future punishment*. All that we require of such sincere persons, is, to allow us the Christian liberty of exercising our Religious Faith in peace ; and we do most cordially invite them to consider the true import and meaning of the word, which has led them to the adoption of a doctrine, which, should it eventually prove itself to be literally what they have concluded it to be, must, as long as there remains one drop of the milk of human kindness in their nature, one spark of Divine love in their souls, or one ray of Christian charity in their hearts, prove a source of continued disquietude to their minds, whenever they set themselves seriously to reflect upon this solemn and awful subject.

For ourselves, feeling that we are accountable to God alone for our religious sentiments and opinions, we have resolved, that whenever the *Greek word* (*aion*, an age,) which has been rendered into English, "forever," or "everlasting;" or its derivative, (*aionion*, an age of ages) also rendered into English, "eternal, everlasting, forever and ever," occur in the Scriptures, in connexion with the angry threatenings of God against his rebellious creatures; in all these, and in accordance with the original, literal, and correct import and meaning of these words, and also in full faith of the assurance of God, that "his anger endureth but for a moment, but his tender mercy forever and ever," we understand and accept these words in *their limited and definite sense* ; that is to say, *an age*, or *an age of ages*, the precise period of whose limits, or duration, is necessarily left with Deity to determine.

So, also, when the same words occur in connexion with Deity, or any of his glorious and immutable attributes, his justice, his love, his tender mercies, and his sal-

vation, here indeed is no ambiguity; these are each and all of them eternal as he is eternal; on these occasions, there is no rational grounds for doubt, because they are applied to, and connected with subjects whose eternal happiness is unquestionably the design of God; and in this sense, they at once convey to the mind of the creature, the solemn and undeniable truth, that God is love; that he is good to all; that his tender mercy is over all his works, and endureth forever; that he will have all men to be saved, and to come unto the knowledge of the truth.

And we humbly conceive, that in proportion to the true knowledge, and extension of the correct applications of these words, among the serious inquirers after truth, there will be an increase of that faith, and of that hope, founded on Christian charity or love, which, by the Divine aid, will not fail of extending the Kingdom of the Redeemer in the earth, and myriads of souls, more eagerly embrace "the faith which was once delivered unto the saints," than now; a consummation devoutly to be desired by every benevolent heart, and most devoutly to be prayed for, by all who love the Lord Jesus in sincerity.

SECTION V.

An Essay in support and defence of the Doctrine of the "Holy, undivided Trinity."

"Is the Lord's hand waxed short? "Is any thing too hard for the Lord?"—This Essay, like the preceding, has grown out of the necessity of self-defence. As believers in, and advocates for the Scripture doctrine of *the final salvation of all men*; a consummation which cannot be otherways than the ardent and sincere desire of every benevolent heart, is a doctrine that has been, nevertheless, most violently assailed by other denominations of professing Christians;* who, without patient investi-

* See, *Charleston Observer*. *The Anti-Universalist*, and other Public Journals.

gation, denounce in the most unqualified terms, all who maintain this faith, as supporting the doctrine of Devils; when in truth, there is no Scripture doctrine more dreaded by Devils, than is that, which deprives them of all hope of forever triumphing over that nature, which the Arch-Fiend has estranged from its Maker and God! As *Trinitarians* they are condemned by *Arians*, *Socinians*, and *Unitarians*, as *Tritheists*, *Polytheists*, and hence *Idolaters*.

Thus assailed on all hands, the *Trinitarian Universalist*, has no alternative left him, but that of defending his faith, by an honest, dignified and candid appeal to the Christian world, for a fair and impartial hearing; or else, of being considered the adherents and advocates of a baseless theory, which has been founded in error, and persisted in from obstinacy; and for the belief and support of which, he is not prepared "to render unto every one that asketh, the reason of the hope that is in him."

And having in the preceeding sections, offered some weighty reasons for being the advocates of this doctrine, and associates in this faith; we shall in this, offer equally strong reasons, why we are *Trinitarian Universalists*. In order to this, we shall enter freely and extensively upon such propositions, arguments and inferences, or deductions as proofs, that must, in their own intrinsic character, bid defiance to honest doubt or lawful contradiction, with regard to the validity of our faith in the eternal nature and essential divinity of the Son of God, and in support of our faith in the Trinity.

That the general reader may be qualified to judge between us and our opponents, we consider it necessary to explain the leading features of the *Unitarian scheme*, as derived from the most learned and popular writers of their party, before we enter into our defence; together with the full developement of the principles upon which that defence is founded.

And here let it be remembered, that we intend not to meet our opponents upon the ground of their being heretics and apostates from the true faith; but as sincere,

devoted Christians, whose sole object is that of *Truth*, to the comfort and satisfaction of their souls, and the glory of their God and His Christ ! We desire to meet them as Christians, in the mild spirit of Christian feeling and sympathy ; and while we consider them to have overlooked those truths that have permanently fixed our faith as Trinitarians, and are conscious, that they have erred on this subject, and that theirs has been an error of the head and not of the heart ; with this conviction, we should violate our own profession of universal charity, were we to deny the conscientious Unitarian his claims to Christianity ; and we now offer to the candid consideration of our readers the theory of Unitarian Believers in the following abridged form :

The *Unitarian Faith* consists in their belief—1, “ In the doctrine of God’s Unity ; or, that there is *ONE* God, and *ONE ONLY*.”* 2, “ We object to the doctrine of the Trinity, that it subverts the Unity of God. According to this doctrine there are three infinite and equal *persons*, possessing supreme divinity, called the Father, Son and Holy Ghost. Each of these persons, as described by Theologians, has his own particular consciousness, will, and perceptions.”† 3, “ We believe in the Unity of Jesus Christ. We believe that Jesus is *one mind, one soul, one being*, as truly as we are, and equally distinct from the one God,”‡ “ and inferior to God.”§ And comparing the views of Trinitarians with regard to the nature and character of the Son of God, with their views, the Doctor says : “ We esteem our own views to be vastly more affecting, especially those of us who believe in Christ’s pre-existence. It is our belief that Christ’s humiliation was real and entire ; that the whole Saviour, and not a part of him, suffered ; that his crucifixion was a scene of deep and unmixed agony.”|| 4, “ We believe that all virtue has its foundation in the moral nature of

* Dr. Channing’s Sermon, delivered at the ordination of the Rev. Jared Sparks, to the Pastoral care of the First Independent Church in Baltimore, May 6th, 1819—11th edition. Boston, 1824. p. 10.

† *Ib. id.* p. 11. ‡ *Ib. id.* p. 15. § p. 21. || pp. 19, 20.

man ; that is, in conscience, or his sense of duty, and in the power of forming his temper and life according to conscience."* 5. "We do not mean to deny the importance of God's aid or Spirit : But, by his Spirit, we mean a moral, illuminating and persuasive influence, not physical, not compulsory, not involving a necessity of virtue."† "We lay no stress on strong excitements : we esteem him, and him *only*, a pious man, who practically conforms to God's *moral perfections and government*; who shows his delight in God's *benevolence*, by loving and serving his neighbor; his delight in God's *justice*, by being resolutely upright; his sense of God's *purity*, by regulating his thoughts imaginations and desires; and whose conversation, business, and domestic life, are swayed by a regard to God's *presence* and authority. In all things else, men may deceive themselves."‡

We believe this to be a fair specimen of the faith of the *Unitarian believer*. There are, however, many shades of difference, on different points of religious faith among these, as we shall presently show ; and in the mean time, take some notice of the theory of the Rev. Dr. Worcester. || This learned and zealous Divine contends, also—
1, For the Unity of God. 2, The real divinity and glory of Christ. 3, That he is truly the Son of God ; that he is *not* a created, intelligent being, but a being who properly derived his existence and his nature from God ; that he is of Divine dignity ; that he is a constituted character; that he existed with God before he came into the world; that Divine honors are due to him, as God's own Son, on the ground of his Divine fullness, his Divine offices, his Divine works, and as the constituted Lord of all, Judge and Saviour of the world : not, however, as God, but as the Son of God. 4, That by the Holy Spirit is intended the same as the "fulness of God;" and that the Holy Spirit is *not* a distinct person. §

* Dr. Channing's Sermon, p. 27. † Ib. p. 28. ‡ Ib. p. 29.

|| "Bible News," published by Bradford & Read, 1818.

§ "Unitarians," says Miss Adams, "a comprehensive term, including all who believe the Deity to subsist in *one person only*; it

"Amongst Unitarians, however, there are considerable shades of difference. Some believe that Jesus Christ was literally the Son of God, as Isaac was the son of Abraham; that he constituted the *soul* of Christ, and is next to God himself; and thus, from his dignity of character, gave efficacy to his atonement. These are called *Arians*. Others believe that he was only called the Son of God in a *figurative sense*, as being the *first born of every creature*; that he pre-existed in Heaven, in the highest Archangel form, and was united to the body which God had prepared for him, and thus became the Messiah. These are called *Pre-existents*. Others again believe him to have been really and truly the Son of Joseph, as he is called in John i. 45. "We have found him of whom Moses and the Prophets did write, Jesus of Nazareth, the son of Joseph; or, as Peter styles him, a man approved of God, by signs and wonders which God did by him; that upon him was poured out the Spirit of God without measure; that he is anointed with the oil of gladness above his *fellows*; that he is our *elder brother*. They believe that he is the great prophet of the Most High! greater than Moses, greater than any of the prophets who preceded him, or than John, his forerunner, according to what Moses said, "A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things." (Acts iii. 22.) They believe that he comes the Messenger from God, to announce his will to mortals; that he died a martyr to the truth of his religion, and arose from the dead as the proof, the first fruits and earnest of the resurrection of mankind. These are called *Humanitarians*, because they believe in the simple humanity of Christ."*

does not denote a believer in *one God only*, but a believer in God in *one person only*, in opposition to the Trinitarians." We, as Trinitarians, believe "in *one God in one person only*;" that this *one person* is Jesus Christ, in whom dwelt all the entire fulness of the Invisible Deity from everlasting; that he ever was, and ever will be invisible to man, perhaps even to Angels, except in the person of Jesus Christ, his manifesting property.

* Sermon on the Religious Opinions of the present day, by Thomas Gray, A. M. 2d ed. Boston, 1822. pp. 29, 30.

We consider the foregoing extracts as fully sufficient to show the grades of difference amongst Unitarians; and shall now proceed to offer a brief outline, or synopsis, of a Theory for explaining our doctrine of the Trinity; accompanied by such arguments and deductions as are clearly authorised by the Scriptures, and are supported by the most rigid rules of genuine philosophy.

SCHEME.

I. *Outlines of a Theory, illustrative of the Doctrines of the Holy Undivided Trinity.*

AXIOM I. Property, or principle, is essential to Being, who cannot exist without them; whence, Being, whether uncreate or create, consists of, and is constituted by, properties or principles, whose uncreate, and hence, self-subsisting, or create, and hence, dependant existence, determines the nature and order of Being.

DEFINITIONS* AND REMARKS.

1. Principle is the cause, source, or origin of a thing; whence, God is the First Principle.

Remarks.—As God is a Supreme, eternal, uncreate, and self-subsisting Spirit, the properties that are essential to his being, must of necessity be also eternal, uncreate, and co-existent in and with him, as the constituents of an all-perfect Being. The term constituents, applied to Deity, who is self-subsisting, may appear rather presumptuous; but we know of no other term by which to say—if Deity possessed but one deficient property essential to his perfection as God, the conclusion is evident.

Definition 2. “Substance is that thing which we conceive to subsist of itself, independently of any other created being, or any particular mode or accident; and it is the support of qualities, or powers, that are capable of producing simple ideas in us.”

Remarks.—As God is a Spirit, and hence invisible, his

* The author is indebted for these definitions to Dr. O’Gallagher’s “First Principles of Philosophy,” Vol. i. pp. 20, 21. The Remarks are his own.

essential properties must be of the same substance and nature with himself: that is, spiritual, invisible and essential.

Definition 3. "Essence is that which constitutes or determines the nature of a thing, and is absolutely necessary to its being. It is also defined, that, whereby a thing is distinguished from every other thing. Essence also involves in its idea, the cause and source of powers, whence the substance and its essence may be considered as concrete, contextured and co-existing, which concrete substance we call the principal of all its powers; such is *light*, which the Creator drew into existence by his word of efficacy, to invigorate and warm the primordial matters, and to illuminate the Creation."

Remarks.—That the Deity has properties essential to his perfection, and that these properties, though *one in his substance*, (as Principal of all their powers,) are, notwithstanding, distinct in their influences and operations, as manifested to our senses, we think no sensible person will deny: and we have good reasons for inferring, that it was the intention of the Supreme Wisdom, that man should from time to time, be more and better acquainted with his glorious nature, as consisting of those essential properties, *whose influences alone* had been made manifest to man, while he, as the Supreme Principal of all those properties, and their respective powers; remained unseen, but in the stupendous works of his creation.

From the Creation unto the time of Moses, it had been his pleasure to be known only by the names of God, the Lord God, the Almighty, &c. And he says, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but, by my name Jehovah, I was not known unto them." (Exod. vi. 3.)

The term Jehovah, is translated "self-subsisting," "the essence of the substance;" and which, as determining his nature and essential properties, he was now pleased to reveal unto Moses. We shall shortly explain what we conceive to be the essential properties of Deity, and which we believe to have been revealed unto Moses,

in the characteristic name of Jehovah, as including in it the name "I AM," (which name the Son of God applied to himself while on earth, as we read, John viii. 58,) as also, the essences of his essential properties, as Father, Son and Holy Ghost, or Jehovah, the Wisdom, Power, and Holiness of the Deity.

Definition 4. "Quality is that affection of a thing which relates to our senses, or that power which occasions a thing to affect our senses, in this, or that manner; whence, quality and faculty of the essence, or power of the substance may be looked upon as synonymous: For example, fire has an heating quality, which is a power essential to it."

Remarks.—We have purposely introduced the foregoing definitions from the "First Principles of Philosophy," with the special view of meeting on equal grounds, the scepticism of such of our opponents, who prefer what they term reason, to Divine Revelation, and who refer to the Newtonian system of Philosophy, and the demonstrative principles of Euclid, as standards by which to determine on the reasonableness or unreasonableness, fallacy, or authenticity of the doctrines of the Scriptures. We would also meet, upon similar grounds, and in the spirit of free and generous discussion, those who assert that the mysteries of Religion are contrary to, and irreconcilable with reason and philosophy. For ourselves, we are strenuous advocates for both reason and philosophy; yet, we are free to confess, that, surrounded as we are on every side with mysteries, things obvious to our sight and senses, but surpassing our understanding—conscious of the mysterious union of our nature—we cannot suffer ourselves to reject any doctrine authorised by the Scriptures, though we are not capable of bringing them within the compass of our limited powers of reasoning.

We also frankly confess with our opponents, that our Heavenly Father has communicated to us his Scriptures, with the privilege of exercising our reason and judgment on the various topics of which they treat; that hence it is, that the reasoning powers of man surpasses that of all

the orders of finite being, with which we are acquainted : But we cannot forget, at the same time, that the faculty of reasoning is different in different men : that which appears to be reason in one, to another appears absurd ; and we are told by an eminent Apostle, that " there are diversities of gifts, but the same Spirit, and there are differences of administrations, but the same Lord, and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal : for to one is given by the Spirit, the word of wisdom ; to another the word of knowledge, by the same Spirit ; to another, Faith by the same Spirit ; to another, the working of miracles ; to another, prophecy ; to another, discerning of spirits ; to another, divers kinds of tongues ; to another, the interpretation of tongues. But all these worketh that one and the same Spirit, dividing to every man severally as he will." (1 Cor. xii. 4, 11.)

This Apostle, who, from the very circumstance of his living in the age of the Apostles ; of being conversant with the peculiar language or idiom of the age, and above all, of acknowledged learning and great talent, is certainly good authority ; and as he has distinctly enumerated the gifts, administrations and operations of a Spirit, a Lord, and a God, we presume that he had sufficient grounds for this distinction.* But the Son of God, who is still higher authority, commands his disciples to go into all the world, and to preach the gospel to every creature ; to teach all nations, baptizing them in the *name* of the Father, and of the Son, and of the Holy Ghost.

If there had not been some specific reason for these distinctions, would the Saviour have thus distinguished them ? It is said, the Scriptures no where authorize the Doctrine of the Trinity : it has been easier said than proved ; and we appeal to our rational opponents themselves, if from the fore-recited passages, there is not the most obvious reference to three distinct manifestations of

* See also his Testimony of Christ's being God. (Acts, xx. 28. Rom. ix. 5. Hebr. i. 8.)

the essential properties of Deity, under the name of Spirit, Lord, God!—the *first* and *second* of which is centered in the last, who is *all in all*. On this subject, however, we shall have occasion to say more in the progress of this Essay; and shall now return to that of our Theory.

II. *Of the distinction of Properties or Principles.*

Properties are of two kinds, *essential* and *natural*. The first kind of properties are essential to being, which cannot exist without them, as by Axiom I. And, according to their essences and proportions, determine the nature and order of being.

Wisdom, Power and Holiness are of the highest order of essential properties. Hence, illimitable Wisdom, Power and Holiness are necessary to establish the highest possible and most Holy order of Being.

The essential properties of the highest order of being are necessarily co-existent and co-eternal, in order to the perfection of that being. And as God has manifested, in the stupendous works of the Universe, illimitable Wisdom, Power and Holiness, he is therefore the *highest possible order of Being*; a First Principle, and the Supreme source, cause, or origin of all things. (See Def. 1.)

And as substance is the support of qualities or powers, whose essence determines the nature of the substance; the substance of God, being illimitably Wise, Powerful and Holy, is consequently *essentially divine*. Hence, also, all the properties and qualities of Deity are essentially and unalterably *Divine*. (See Def. 2.)

AXIOM II. Property or Principle having been proved essential to being; and illimitable Wisdom, Power and Holiness, the essential properties, “internal relations,” or integrant essences of Deity; the essential properties of Deity are necessarily co-existent, co-equal, co-essential, and co-eternal, in and with his substance and essence.

Remarks.—The essential properties of God, consisting of illimitable Wisdom, Power and Holiness; are manifestly divisible, but inseparable, existing and subsisting in one eternal uncreate substance and union; and by this

inseparable union, constituting the Omniscience, Omnipotence and Omnipresence of his Being ; and the perfection of his nature as God. Consequently, the co-relation of these properties cannot be impaired, without impairing the perfection of his Being : for, deprive Wisdom of Power, or Power of Holiness, the result will be imperfection. But as Deity is the highest possible, and most perfect order of Being, his essential properties, internal relations, or integrant essences, must be co-relative, co-existent, co-equal, co-essential, and co-eternal in and with him.

We have seen, (Def. 2,) that *substance* is that which subsists of itself, independently of any other created being: wherefore, as God is, in all his properties and qualities, a Supreme, eternal, uncreate, self-subsisting Spirit, or Jehovah, these properties must be in Him ; and according to their distinguishing qualities and essences, eternal, uncreate and illimitable : for, as the Wisdom of God is illimitable, so also is his Power and Holiness.

And "as quality and faculty of the essence, or power of the substance, are synonymous," the substance of Deity, (which is essentially God,) supporting the essential properties of his Being, in his Divine substance, it unavoidably follows, that these essential properties of Deity, though distinguished by their qualities, as the Wisdom, Power and Holiness of God, must be essentially Divine, constituting, *not three Gods*, but the *three divine* properties of the *one only true God*, and which are distinguished in the present, or Christian Dispensation, as Father, Son and Holy Ghost, or as Spirit, Lord and God, which we conceive to be included in the comprehensive name of Jehovah, and as synonymes of the *one only true God*.

Light is justly considered to be a "continuous substance," and its essence is blended and contextured in such manner, *with its supporting substance*, that although a ray of this light is decomposed by *the prism*, and presents seven prismatic colours, which plainly indicates its division into seven, apparently distinct parts ; still, it is demonstrably and undeniably evident, that *this division is without sepa-*

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ration; such is the nature of its *continuity*, and such their contexture and union, that investigate each colour minutely, *the essential principle of light* is found to exist in each distinct colour—in greater or less proportions and intensities, it is true, but it is nevertheless *the same essence*.

And so, of the essential properties of Deity; they are so intimately and immutably contextured, and supported in his *eternally Divine substance*, that, although he condescends to exercise, or manifest, *the peculiar qualities* of any one or more of his *essential properties*, the *manifested property* is invariably accompanied by all his *Divine essences*, they being inseparably united. (See Exod. iii. 2; xxiv. 16, 17; xxxiii. 14, 15; 2 Chron. vi. 20, 21; John x. 30; xiv. 8, 11; xii. 45; xvii. 5, and 21, &c.) And for example: In the creation of the Universe, it was the will of God to manifest his illimitable properties; *his power* being *the operative principle and manifesting property of Deity*, and proceeding forth from the substance of Deity as a ray of light proceedeth from the sun, “divisible, yet inseparable; the magnitude and perfection of the creation, is a proof that the Power of God, in creation, was also accompanied by his properties of Wisdom and Holiness, Justice, Mercy and Love; and thus, we conceive of “all the fulness of the Godhead, as it dwelt in the *Divine person* of Jesus Christ, the acknowledged Son of God, whom, we shall shortly see, is identified with the Power of God, &c.

AXIOM III. No possible event, no act of condescension, on the part of Deity, in any of his essential properties, internal relations, or integrant essences, can in the least impair or lessen, much less destroy, the peculiar properties or qualities of either of these essences, or render them, (in any sense,) in *their essential nature*, inferior to each other.

Remarks.—The essential properties of God being *illimitable*, and his nature and substance *immutable*, these properties in their essential nature and substance, are hence incapable of diminution, augmentation or change; but subsist eternally in their own glorious perfections, and

thus constituting by their inseparable union, the *one only true God*.

But we have shown, that these properties are distinguished by qualities and operations that are peculiar to each; and it remains to be added, that these qualities are adequately adapted to all operations and effects, and that to an illimitable extent, and of which, the creation and preservation of the Universe is a fair example. But, as we shall explain these distinguishing qualities more at large in our illustrations, we pass on to remark on those properties, that are natural to the Being of God.

III. *On the natural Properties of Deity.*

The second order of properties are natural to Being, but are not essential to it; they may or may not exist, since Being can exist either with, or without them. Justice, Mercy and Love are the natural properties of goodness and holiness; and they are hence natural to Deity, who, we have seen is illimitably *wise, powerful and holy*. Yet neither of these properties are essential to the existence of being. For example, a being may be powerful but not just nor merciful, nor yet good and holy; nevertheless such a being does exist, without either justice, tice, mercy or love; evidently, such a being is imperfect, and cannot rank with the highest order of Being.

But illimitable wisdom, power and holiness, are found to be, the *essential* co-existent properties of Deity, or the highest possible order of *uncreate* Being; and it also necessarily follows, that the perfections of justice, mercy and love are his natural properties; and the union of these properties, both essential and natural, constitute what we understand by "all the fulness of the Godhead."

The foregoing axioms, definitions and explanations, carrying their own irrefutable evidences along with them, we think it unnecessary to enter into further argument for their support, and proceed to their illustration.

IV. *Illustration of the Essential Properties and Qualities of Deity.*

WISDOM,	♦	POWER,	♦	HOLINESS,
Or the devising property, whose qualities are Omniscience.—	♦	Or the creative and manifesting property, whose qualities are	♦	Or the sanctifying and perfecting property, whose qualities are
Forseeing and foreknowing all things ;	♦	Omnipotence. Supreme, illimitable capacity and ability to	♦	are Omnipresence — Supreme, illimitable
possessing supreme, illimitable capacity	♦	do and perform all things ; to make manifest that which is	♦	holiness, with capacity and ability for perfecting all things,
for devising, willing and directing all things.	♦	devised by the Supreme Wisdom, and	♦	which the Supreme Wisdom directs, and
	♦	to sustain, preserve and save all things	♦	the Supreme POWER executes and makes
	♦	that have been created.	♦	manifest:

The union of these Properties constitute the highest possible, and most holy order of Being in the Universe. The *first principle*, cause, source and origin of all things. Co-equal, co-existent, co-essential and co-eternal, divisible, yet inseparable, subsisting in one eternal, uncreate substance and union : and this Holy Being is GOD !

The union and harmony of the foregoing properties when duly considered, will serve to explain, some of the mysterious passages of the Scriptures, particularly those which relate to the Son of God and the Holy Spirit. For instance, the relation which subsists between the Wisdom and Power of God ; the Wisdom deviseth and will-eth, and as the Power executeth that which the will deviseth, it acts in obedience to the Wisdom ; whence, speaking after the manner of men, the Wisdom, stands in the relation to the Power, as a father to his son, the Power or Son, acting in obedience to the Wisdom or Father ; of this, however, we shall say more in its proper place.

We presume that the foregoing illustration, will be admitted to be as perfect a representation of the incomprehensible nature and perfections of Deity, as the finite knowledge of man, aided by divine Revelation, is capable of producing. Wherefore, we assume as a fact, the

principle, that by the union of these *integrant and essential essences*, and the manifestation of their distinguishing qualities, operations and effects, we are enabled to the degree permitted of His infinite goodness, to conceive of the Wisdom, Power and Holiness of that Being who has declared that He alone is God, and beside Him there is none else, a just God and a Saviour; and in this union we understand and believe in Him, as God the Father Almighty.

II. *Of the Son of God! or the Power of God, the Elect Property, and Operative, or Manifesting Principle of Deity.*

When we think of God, we conceive of an invisible, incomprehensible Being in whom is centered all the properties and qualities, that are essential to the highest possible, and most holy order of Being; But of this inconceivable majesty we have no definite idea; the mind in vain ranges from idea to idea, until lost in a chaos of imagination; we, however, readily conceive that this holy Being has properties and qualities, of which, we are made acquainted by Revelation, or their manifestation to our sight and understanding. We are made sensible, that in the perfection of his nature, He ever has, and perhaps, ever will be, invisible to man in the flesh; hence, His essential properties are invisible, and to us incomprehensible; beyond what He has been graciously pleased to reveal of Himself to us in the *Person* of His beloved Son, who is declared to be the manifested Wisdom and Power of the invisible Father.

But, when we think of Christ as the Divine Being in whom all the essential properties and qualities of the invisible Deity were, and are made manifest, Himself, the operative and manifesting property of God as one of the integrant essences of Deity; when we think of Him, as having laid aside the "form of God," the invisible, to take upon himself the form of man. Here then, the eye of the mind can rest on that manifested property, "in whom dwelt all the fulness of the Godhead bodily"—and

in Him, we readily conceive of the invisible Deity, as reconciling the world unto Himself; and by this indwelling in the person of Christ, the Lord and Saviour, we understand those passages that declare, that there is no God beside him, a Just God and a Saviour, or in other words, "God in Christ!" and that there is no other name under Heaven, given among men, whereby we must be saved.

Hence, when we speak of Christ, as the *only begotten Son of God*, beside thinking of him in his state of humiliation, our minds are led upward to a contemplation of the glory which he expresses himself to have had with the Father, before the world was; and here we conceive of *that essential property of Deity*, as the operative and manifesting property, in its *primary relation*, as an integrant *essential essence* from everlasting, *divisible, but inseparable*; and as one of those properties which we have shown to be essential to the perfection of Deity. In this sense, as Trinitarians, we conceive of that *eternal union* of all the essential properties of God; his Power standing in the *relation* of a Son; and in this sense we understand the Son of God, when he says, "I and my Father are one:" one in their essential relation; in their Divine substance, and invisible essence. And now, contemplating him in his *incarnation* and humiliation, we conceive of him in his *secondary relation* to God, as a Being, arising from the concurrence, (if the expression be admissible,) of *all the essential properties of the Deity*, or according to the counsel of his will; and may we not from hence fairly conclude, upon principles authorised by the Scriptures, that Christ *was conceived* in the illimitable Wisdom, and was born and made manifest by the illimitable Power of God? And that hence, the Wisdom which conceived, and the concurrence of the Power that manifested, or brought forth, stand in the relation of Father and Son? and hence, he is correctly called the Wisdom of God, and the Power of God, in the Scriptures.

AXIOM IV. Effects have relation to their causes; hence, relations are nothing more than distinctions, or names that are the representatives of things. *Spiritual effects*

arise from, and prove the pre-existence of *spiritual causes*, which causes are, in their essential nature, *invisible*. No spiritual effect can take place, or exist, without a spiritual cause ; and spiritual causes are capable of producing *visible* and *material effects* : but *material causes*, simply as such, are not capable of producing *spiritual effects*.

Remarks.—The Scriptures of the *Old Testament* predicted, and those of the *New* verified the fulfilment of these predictions ; the first, that there *should be*, the latter, that there *actually was*, a Christ, who is called the Son of the Most High ; that he is acknowledged of God as his only begotten Son ; that he was the active Creator, and is, and will be, the Saviour of the world.

The questions which naturally arise, in this stage of our inquiry, are, how is he the Son of God ? Was he a Son prior to his incarnation and birth ? Had he an existence in a previous form ? and in what relation did he exist in and with the Deity, previous to his original manifestation, as the operative, or creative and manifesting principle of the spiritual and *invisible* Deity or Godhead ? These are, certainly, *to us at least*, very weighty considerations, as it regards our devotional exercises ; particularly *as we*, according to our *Faith*, know of no God but the *one only true God in Christ*, existing in *one*, as “ Lord and Christ.”* As Christians, we know of no God out of Christ ; and it is therefore, from this view of the eternal existence of Christ, as the operative or creative,† and manifesting property or principle in the Godhead, that we recognize God in Christ, as the “ only Wise God our Saviour ;”‡ that “ he is God over all,|| blessed forever.”§

With regard to the first inquiry, “ How is he the Son of God ?” it is proper to conceive of his co-existence in and with the Deity, as one of the essential properties of the Godhead, from everlasting. We are fully persuaded, in our own minds, of the eternal, essential Divinity of our Lord and Saviour Jesus Christ ; and it is a matter of serious import, to understand, as far as Divine authority

* Acts ii. 36. † Eph. iii. 9. ‡ Coloss. i. 16. || Jude, 26 § Rom. ix. 5.

permits, the *true nature and character* of the Son of God, that we might not think less honourably of his Divine nature, as too many have been led to think and believe, and thereby dishonour our Christian profession, by making him to rank upon a level with frail mortals like ourselves.

A little serious reflection cannot fail of convincing us, that the *name*, Son of God, as applied to Christ, is not to be understood in the same sense, "that Isaac is understood to be the Son of Abraham," by ordinary generation. The birth of the Son of God we conceive to have been effected by one of those miraculous displays of the illimitable Wisdom, Power and Holiness of God, for the *especial purpose* of manifesting himself to the world, in the *person* of Christ, as both Lord and Christ, God and Saviour;* and in whose person the illimitable fulness of the Godhead dwelt, for reconciling the world unto himself, as the Scriptures abundantly testify. We therefore consider the *name*, Son of God, to be no more than a representative of the relation which the Power of God has to the Wisdom and Holiness of God, considered in their *spiritual and primary relation* to each other, as the *essential properties* of the Deity or Godhead: and we further conceive, that if Christ, who is "the Power of God and the Wisdom of God," was, or could be, withdrawn and wholly separated from Deity, according to Axiom II. the Deity would be imperfect. Whereas, according to our views of the Holy Undivided Trinity, the fulness of the Godhead, in the *person* of Christ, was a manifestation of all the perfections and essential properties of Deity—invisible in their spiritual and essential nature, but dwelling in the *sanctified body* of the Saviour; He became thus, in his *secondary relation* to the Godhead, the visible medium of the dispensations of both the Wisdom, Power and Holiness of the Invisible Deity.

It will be hence clearly seen, that according to our system, the Son of God is, in his *primary relation* and *spiritual essence*, one of the essential properties of God; that in

* Isaiah, xlv. 21.

this nature, he is wholly and entirely uncreate, co-existent, co-equal, co-essential, and co-eternal, in and with the remaining integrant and essential essences of Deity ; that, in this relation, he is the active, operative, or creative power and manifesting property of God : and, with this view of the subject, we dare not call in question the essentially Divine nature of the Holy One of God, who, in this nature, we have shown, is *one with the Father* ; while in his *secondary relation* to the Godhead, he becomes truly the Son of God, by the concurrence of his Power with those of the illimitable Wisdom and Holiness of the Supreme. (See Luke i. 35.)*

And as "spiritual causes are capable of producing material effects," we conceive that the illimitable Wisdom willed the existence of a *Holy material body*, as a sanctified receptacle or temple, a "Holy of Holies," for the indwelling of the *entire fulness of the Deity*, as the *Temple of his Rest* : and the illimitable Power of the Highest brought forth in a miraculous manner this Holy Body, who is acknowledged as the Son of God and the Son of Man. And thus, in some degree, we enter into the views of the Prophets, when by the Spirit they were instructed to predict his approaching advent, they announced, among other important truths, that "his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace ;" "and as names are nothing more than the representatives of relations and things," they were doubtless permitted to behold in advance the *fulness, of time*, in which the essential, invisible fulness of Deity would, in the *person* of Christ, be made manifest and visible to man, in the foregoing name and characters, and as the Lord our Righteousness, &c.

Again, referring to his existence in "the form of man," having voluntarily laid aside "the form of God," he became subject and obedient to the Wisdom and Will of God. And, doubtless, such is intended by the Saviour, when he uses these and similar expressions of dependence

* See, also, the Writings of Athenagorus, Justin Martyr, Tertulian, &c.

in his human character—"I can do nothing of myself," "I came not to do my own will, but the will of Him, that sent me." For, by the eternal, immutable agreement of the essential properties of the Godhead, they forever and invariably act in concert and harmony. The Power of God may not act independently of the Wisdom and Holiness of God; and hence, the Son of God, who is identified with the Power of God, invariably acted in union with, and in conformity to, the Wisdom or Will of the Father. The Power of God, acting according to the Will or Wisdom, acts not of itself, &c.

It is urged against the *essential Divinity* of the Son of God, that he invariably acknowledged God to be his Father, his superior; himself a dependent Being, &c. As we shall shortly enter more fully into our investigations and illustrations in support of this important subject, we shall waive them, for the purpose of introducing the remarks of the Rev. Dr. Worcester, who now classes among the *moderate Unitarians*. He says—"The Son's being *in the form of God*, most probably refers to the glory which he had with the Father before the world was, the glory that he had, in God's creating all things by him; and the glory that he had as the Angel of God's presence.* By the form of God, we may understand the same as the similitude, or image of God;† that he was constituted the *Angel of God's Presence*, or the medium by which God appeared, or manifested himself to the ancient Patriarchs."‡ In a note, however, the author says, "he feels less confident that Christ was the Angel of God, than he did when he wrote these letters: but he had not seen satisfactory reasons for relinquishing his sentiment." Again: "In my view, the Saviour and *Lord of all*, is the Son of the Living God, and by nature 'the brightness of the Father's glory,' and the express image of his person—so united to the one Infinite God, that in him dwells, not merely *one of three persons*, but all the fulness of the Godhead bodily."§

*Bible News, p. 115. †Ib. id. 117. ‡Ib. id. 86. §Ib. id. 163.

When we take into view the purposes of God in Christ, as they have, many of them, been clearly manifested to the world, we are astonished to find men who are forward to question *the essentially Divine character of the Son of God!* The Sacred Records, which are the Rule of the Christian's Faith, and the standard by which his religion is to be tested, really, distinctly and positively declare, that "*all things were created by and for Jesus Christ,*" who is the Power of God and the Wisdom of God;* that "God is in Christ, reconciling the world to himself;† "destroying the works of the devil;‡ "bringing all things into willing subjection to himself;"§ "the accomplishment of his will concerning all flesh;"|| "and by the final salvation of all men;"¶—with numerous other expressions and acknowledgments of Divine Wisdom, Power and Holiness, as applied to Christ: We are disposed to take a wider field than our opponents take, for the exercise of our Faith. We are content only in proportion to our knowledge of Christ, both before and after his incarnation; we reject that doctrine, with painful abhorrence, that aims at levelling the Son of God to the mere humanity of men; we accept Jesus Christ as the manifest or visible God—the Stone which the builders rejected, we acknowledge to be "the Head of the Corner." And as we do truly believe him to be the Power of God, according to our views, it must be, hence, very obvious, that the following Axiom, or proposition, will afford us a more intimate view of the properties and relations of Deity, and their operations in all the Works of Nature.

AXIOM V. Power is the *primum mobile*, the active soul of the Universe; the Creative Spirit or essence of Deity; in whose substance Wisdom is the *supreme governing*, and Holiness the *perfecting principle* of God.

Remarks.—As the Holy Being now distinguished as Jesus Christ, but previously, as the Divine property or

* 1 Corin. i. 24. † 2 Corin. v. 19. ‡ 1 John, iii. 8. § 1 Corin. xv. 28. || Isaiah, xl. 3, 6; Luke, iii. 4, 6. ¶ 1 Tim. ii. 3, 4; 2 Peter, iii. 9.

or principle of Deity, that by the Wisdom of God created all things, the motive for distinguishing these relations as Father and Son, are self-evident. That which cometh forth, or proceedeth from Deity—as, for instance, his Word, which is a synonyme of his Power, or Creative Spirit, went forth; when God said, “Let there be light,” the Power of God, acting in obedience to the Supreme Wisdom, is, according to our finite understandings, with regard to the infinite operations of the essential properties of Deity, considered in the relation of Father and Son; nor could we ever have arrived at any correct conclusion on this subject, if the Revelations of God had not been made, which acknowledge Jesus Christ to be his only begotten Son, *by whom, and for whom*, all things were created. The Son of God is therefore identified with the Power of God, as an integrant essence of Deity, and the *active Creator of all things*.

The sun is said to be the source of light and of heat: the *light* is not the *sun*, neither is the *heat*; but no one would surely dispute the terms, the light of the sun, or the heat of the sun: and yet light and heat are the *essential properties* of the sun: for, take away the light from the sun, where is its heat? or what, in short, would be the sun?—an opaque globe, all darkness, void of light.

AXIOM VI. As the sun sits enthroned in the heavens or firmament, as the source and centre of light, heat, and life to our physical or natural world,—so, God, the Supreme Principal, or First Cause, sits enthroned in the heaven of heavens, as the source and centre of Wisdom, Power and Holiness illimitable, and from thence imparts to all bodies in the Universe the influences and operations of his Divine principles or properties. And now, referring to our observations, page 75, we observe, Wisdom is not God, neither Power, nor Holiness: But no one would dispute the terms—“The Wisdom, Power, or Holiness of God,” or that God is Wise, Powerful and Holy. But to complete the sense of the argument, “deprive Wisdom of Power, or Power of Holiness, the result will be imperfection,” and cannot be God. (See page 68.)

And as the Son of God is plainly, clearly and unequivocally declared to be "the Power of God and the Wisdom of God," we, as *Trinitarian Universalists*, dare not presume to question the truth of the fact; but believe that he is the same *Creative Spirit*, or essence of Deity, which we have elsewhere termed the manifesting property or principle, by which the works of creation were made and manifested, and is the same Spirit, or essential property of Deity, that in the fulness of time was manifested in the flesh. Wherefore,

AXIOM VII. As the natural sun is the receptacle and vehicle of light, heat and life, temporally or *materially* considered, so is Christ in his *sanctified body*, the Spiritual Sun, or receptacle and vehicle of light, heat, and life, *spiritual and eternal*—i. e. the entire fulness of the Godhead."

Remarks.—Light and heat are the essential properties of life: Jesus Christ declares that he is the *light and life of the world*. He did not intend exclusively by that expression the *material*, but the *spiritual world* also; for he elsewhere says, "I am not of this world;" "As long as I am in the world, I am the light of the world,"* &c. His meaning, therefore, was, that he was the light and life of the spiritual world, the heaven of heavens. And so said St. John in his Revelations, when writing of the new heavens and the new earth, and the heavenly Jerusalem: He describes the temple to be, the Lord God Almighty and the Lamb! that the Glory of God did lighten it, and the Lamb is the light thereof."†

We thus see the Son of God identified as an essential property of God, and as manifesting the Power, the Wisdom, and Holiness, or glory of God; and which is a further confirmation of the fact, that "in him dwelleth all the fulness of the Godhead bodily," and as he is declared to be, "the same yesterday, to-day and for evermore," it is obvious, that all the fulness of Deity dwelt and dwelleth, or remaineth in him from everlasting to everlasting;

* John viii. 13. † Rev. xxi. 22, 23.

his spiritual essence being *one* of the spiritual essences of Deity.

The Wisdom and Holiness of God, "contextured and co-existing" with the Power of God, in this union establishes a *Supreme Essence, or Spirit*, which, comparing spiritual with temporal essences, is in our systems of Philosophy, termed "the Principal of all its Powers." (Def. 3.) And though we cannot consider any one of the essences of Deity as constituting *exclusively* the whole Deity,* we are yet authorised to consider it, as it truly is, one of the essential properties, internal relations, or integrant essences of Deity; and we have shown, (page 71,) that his Wisdom *devises* and *directs*, while his Power *creates*, or makes manifest that which is created or made. And as Jesus Christ has been ordained, or anointed, from everlasting, to make manifest all the *Glory of the Godhead*, considered in the relation of a Father; while the manifesting property or principle—that is, his Power—is considered in the relation of a Son, it is but reasonable to infer, that the son is, *inclusively in his spiritual essence*, one of the essential properties of the Godhead, and an inherent principle of the Deity, in his distinctive essence: while the principles of Wisdom and Holiness are delegated to the Son, by the concurrence of these principles; and the acceptance of this delegation by the Power of God, which is his Son.

And "as no possible event, no act of condescension on the part of Deity, in any of his essential properties, internal relations, or integrant essences, can in the least impair or lessen, much less destroy, the peculiar properties of either of those essences, or render them in their essential nature inferior, (as by Axiom III. p. 69,) we contend that the *essential Divinity* of the Son of God, consisting of his internal relation to Deity, as an essential property of the Godhead, and as identified with the Power of God, in the "form of God," in which he existed prior to his incarnation; his condescension in laying aside that

* See Remarks at page 67, after Axiom II.

form, to take upon himself the "form of man," could not possibly, in any sense of the word, render his *essential property* inferior to what it was, prior to this act of his condescension.

In whatever way God has been, or may be hereafter pleased to manifest himself to man, in either one, or all of his *essential properties*, whether the manifestation be made in the Shekinah, or the Angel of the Lord, (as in Exod. iii. 2,) or the Angel of the Presence, (as in Exod. xxxiii. 14, 15,) or the Glory of God, (as in Exod. xxiv. 16, 17,) or the Name, (as in 2 Chron. vi. 20, 21,) or lastly, as the Logos or Word of the Lord, in the Hebrew termed *Mimra de Adonia*,* in the sanctified person of Jesus Christ, it ought not be doubted; that being manifestations of the Will or Power of Deity, they are necessarily accompanied by that essential property, whose quality, we have seen, is that of "making manifest the Wisdom of God."

In all previous manifestations, the Divine properties of Deity were communicated to the Children of Israel primarily by the Shekinah, or Angel of the Lord; and were invariably accompanied with some Divine evidence that the manifestations were not the act of the Angel, &c. but that of the Power of God, whose manifesting property was in the following instance—in a *flame of fire*. And, that Moses might not be mistaken, it is said, God called unto him out of the midst of the bush; apprised him of the sanctity of the place, being filled with the Divine Presence, and assures him that it is Himself, "the God of Abraham, the God of Isaac, and the God of Jacob," that thus condescends to speak unto him. (Exod. iii. 2, 6; Deut. iv. 32, 40.) But in the fulness of time, "God, who at sundry times, and in divers manners, spake in time past unto the *Fathers*, by the Prophets, hath in these last days *spoken unto us* by his Son, whom he hath appointed heir of all things; *by whom also* he made the worlds." (Hebr. i. 1, 2.) In the Son, therefore, God hath manifested, not alone *one* of his essential properties, but "all

* See Upham's Letters on the Logos.

the fulness of the Godhead"—that is to say, his Wisdom, Power and Holiness, in all their fulness, in the *person* of Jesus Christ, who is the Temple of his Rest, and in which he delights to abide, and will forever abide, worlds without end. Wherefore,

AXIOM VIII. God, though manifest in his essential integrant essences, either by his Wisdom, his Power, or his Holiness, as in willing or devising,* in executing and manifesting,† or in sanctifying and perfecting that which his Wisdom had devised, his Power executed, and his Holiness perfected and sanctified.‡ Whether the manifestation be made in the substance of an angel, or in the form of man, as in the *person* of Jesus Christ, the indwelling invisible essences, or fulness of the Godhead, is still the *same very true and only God*, and that without the least possible detraction from the essential properties or principles of any, or all his integrant essences.

Remarks.—The Lamb who was slain in the Immense Mind from before the foundation of the world; the Body prepared as the Temple, or *sanctum sanctorum*, for the indwelling of the Deity in all his essential essences; the Christ, the Messiah, or anointed of God; the Logos, or Word of the Lord, and Jesus the Saviour, the Son of God, are all *synonymes* of one and the same Being, who at sundry times, and in divers manners—i. e. different names—was thus manifest: and as in the person of Jesus Christ there has been an acknowledged manifestation of the fulness of the Godhead, or of all the essential properties of Deity, of which he has been identified with the Power or manifesting property, he is, therefore, in his essential essence, or spiritual nature, one in substance with the Wisdom and Holiness of the Father, and is thus eternal, uncreate and correlate, as the Power of God from everlasting. (See Axiom III.)

It is now proper that we should bring to the notice of such of our readers, as may not have been previously acquainted with the fact, or who have not either leisure or

* Gen. i. 3. † Ib. id. 1 to 26. ‡ Ib. id. ver. 31; Acts ii. 33, 36

opportunity to consult the various authors on this important subject: some of the numerous passages of the Scriptures, particularly such as are connected with the subject of our present inquiry; and that have been admitted by many learned and pious men of various Christian denominations, to be either false translations, or spurious interpolations, inserted into the English version, from corrupt editions of the Greek and Latin manuscripts, and for purposes favourable to the individual views of the several interpolators.

The first fourteen verses of John's gospel have been considered a forgery or spurious addition to the original text, and the Rev. Abner Kneeland has, in his Greek and English Testament, particularized this and various other interpolations, by printing them in italics; and the Rev. Mr. Upham, in his "Letters on the Logos," also considers these verses as spurious, and has made them the subject of his criticism.

The 1 Epistle of John, chap. v. 7. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." The following authorities are quoted in Tract, No. 16, printed by the American Unitarian Association, as admitting the fact, that the above verse is an interpolation: "Griesbach, Michaelis, Wetstien, Simon, Grotius, Semler, Bishop Lowth, Dr. Middleton, Mr. Wardlaw, Bishop of Lincoln, Mr. Benson, Sir Isaac Newton, Bishop Herbert, Marsh, Archbishop Newcome, Dr. Adam Clark, the celebrated Methodist Commentator, and that illustrious scholar, Porson." We have seen numerous other highly respectable testimonies, both ancient and modern, contained in the preface to the "Apocryphal New Testament," who all agree, that the verse in question is an interpolation. Twenty-nine ancient Greek, and twenty Latin authors are quoted, as not having admitted this verse in their writings; and on the authority of Sir Isaac Newton, it is asserted "that the text is not contained in any Greek manuscript, which was written earlier than the fifteenth century."

“Sir Isaac Newton observes, that what the Latins have done to the foregoing text, the Greeks have done to that of St. Paul; (1 Tim. iii. 16.) for by changing the Greek word *which** into the abbreviation for *God*, they now read, “Great is the mystery of godliness: *God* was manifested in the flesh:” whereas, all the churches for the first four or five centuries, and the authors of all the ancient versions, Jerome, as well as the rest, read, “Great is the mystery of godliness, *which* was manifested in the flesh.”†

While we freely admit the highly respectable authority whose names and testimonies have been quoted in proof of the fraudulent insertion of the foregoing texts in the English version of the New Testament, and as freely assent to the fact of their having been thus inserted, we feel ourselves called upon to advance the testimony of authors equally respectable, to show that the essential Divinity of the Son of God was believed in, and asserted, cotemporaneously with his existence on earth; and that the Doctrine of the Trinity was also maintained publicly, as early as the year 168 of the Christian era.‡

1. Mr. Bryant, the celebrated Mythologist, says of Philo Judæus, an Alexandrian Jew, a Platonic philosopher of great repute among his countrymen, and who flourished in the year 40—was cotemporary with the Apostles, and conversed with St. Peter—that the following are the sentiments of Philo Judæus, concerning “the Logos, or Word of the Lord;” that he is the Son of God, of a Divine nature; the second Divinity; the first begotten of God; the image and likeness of God, superior to the Angels, and to all things in the world; the instrument by whom the world was made; the great substitute of God; the light of the world; the intellectual sun. The

* Greek characters omitted for want of type.

† Preface to the apocryphal new Testament, pp. 10—11.

‡ The author is indebted to the “Evidences of the Divinity of Jesus Christ,” an invaluable volume, published by F. Dalcho; M. D. Assistant Minister of St. Michaels, Charleston, for the extracts above. This small volume is replete with valuable information, and should be in the Library of all Christians.

Logos can only see God. Has God for his portion, and resides in him ; is the most ancient of God's works, and was before all things, is esteemed the *same as God* : the Logos is *eternal, omniscient* ; sees all things ; supports the world ; is nearest to God, without any separation, being, as it were, fixed and founded upon the *one only true and existing Deity*, nothing coming between to disturb that *Unity*."

2. St. Ignatius, who flourished A. D. 72, says, "There is one physician, both *fleshly* and *spiritual*, *made* and *not made* ; *God incarnate* ; true life in death ; both of Mary and of God ; first passible, then impassible—even Jesus Christ our Lord." In his Epistle to the Magnesians, he says : "There is but *one* God, who has manifested himself by Jesus Christ, his Son, who is his *eternal word*." (Wake's Apostolical Fathers, s. 8, p. 208.) Again : "Wherefore, come ye all together, as unto *one temple of God* ; as to *one altar* ; as to *one Jesus Christ*, who proceeded from *one Father*, and exists in *one*, and is *returned to one*." To the Trallians he writes, "Continue inseparable from Jesus Christ our God." (Apocryphal New Testament.)

3. Clemens Romanus, fellow labourer with St. Paul, writes : "The Sceptre of the Majesty of God our Lord Jesus Christ, came not in the show of pride and arrogance, though he could have done so ; but with *humility*, as the Holy Ghost had before *spoken* concerning him." Clemens Romanus was consecrated by St. Peter, and was the third Bishop of Rome, after the Apostles, A. D. 91.

4. Barnabas, the fellow labourer with St. Paul. He wrote in the year 71 or 72. His Epistle says of Christ : "The Lord was content to suffer for our souls, although he be *Lord of the whole earth*, to whom God said, in the beginning of the world, 'Let us make man,' &c. Then he clearly manifested himself to be the Son of God : for had he not come in the flesh, how should men have been able to look upon him that they might be saved ?

5. Hermas, or the Shepherd of St. Hermas, the same to whom St. Paul sends his salutations at Rome,

(Rom. xvi. 14,) says: "The Son of God is indeed more ancient than any creature; inasmuch, that he was in Council with his Father at the creation of all things." (See also Proverbs viii. 22, 31.)

6. St. Polycarp, Bishop of Smyrna, the Disciple of St. John the Evangelist. This pious martyr, when at the stake, surrounded with flames, testified as follows: "For this, and for all things else, I praise thee! I bless thee! I glorify thee, by the eternal and heavenly High Priest, Jesus Christ, thy beloved son, with whom to thee and the Holy Ghost be glory, both now and to all succeeding ages, Amen." (Wake's Apost. Fathers, Am. ed. p. 246.) This martyr was Bishop of the Church at Smyrna, and it testified at his death, A. D. 107, "that we can never forsake Christ, who died for the *salvation of the whole world*, and that we can worship no other." (Euseb. Hist. Eccl. lib. iv. ch. 18.) It is therefore evident, that the Father, Son and Holy Ghost were considered as objects of Divine worship by this father.

7. Justin Martyr wrote about forty years after the death of St. John the Evangelist. He says: "God, in the beginning, before all the worlds, produced from himself a certain *intellectual Power*, which is, by the Holy Spirit, (in the Scriptures,) mentioned as the Son of God, as Wisdom, as an Angel, as God, and sometimes, as the Lord, and the Logos or Word. We know Jesus Christ to be the Son of the true God, and hold him to be the second in order, and the Prophetic Spirit the third; and *that we have good reason* for worshipping in this subordination, I shall show hereafter. "They who affirm the Son to be the *Father*, are guilty of not knowing the *Father*, and likewise of being ignorant, that the *Father of the Universe*, has a *Son*, who being the *Logos*, and *first begotten of God*, is also *God*."

8. Theophilus, Bishop of Antioch, A. D. 168. This Father, in his defence of Christianity, addressed to Autolycus says, "these three days, (of the Creation) are types of the *Trias*, (Trinity) the Father, the Son, and the Spirit of his Wisdom."

9. Melito, Bishop of Sardis, speaks of the *Deity of Christ* veiled in the flesh, and considered him *Perfect God* and *Perfect Man*; that he was *true God eternally*: This author wrote his apology to Marcus Antoninus A. D. 170.

10. Tatian, an eminent Platonic Philosopher, flourished A. D. 172. He speaks of the *Word*, as the first instance of the *Productive Power of God*; that it was effected by a *division, without separation.*"

11. Athenagorus, flourished A.D. 178, says of *Christ* "He is the first born of the Father, but not as ever beginning to exist; for, from the beginning, God being an *eternal mind*, must have had from all eternity, the *word* in himself: and as the *wisdom* and the *power*, he exerted Himself in all things: all matter was subject to Him by formation, and the elements blended together, and mixed by His operation." We acknowledge God and the Son as his *Logos*; with the Holy Ghost, one as to their power, even the Father, the Son and the Spirit; the Son to be the *Mind*, the *Word*, the *Wisdom* of the *Father*, and the *Spirit* to proceed as light doth from fire."

12. Tertullian flourished A. D. 185. He says "Christ is in his own right *God Almighty* as he is the *Word of Almighty God*. We christians do affirm a *Spirit* to be the proper substance of the *Logos*, by whom all things were made, in which he subsisted before he was manifested, and was the *Wisdom* that assisted at the creation, and the *Power* that presided over the whole work—*Christ* is for this reason called the *Son of God*, and the *God* from his *unity* of substance with *God the Father*, for *God* is a *Spirit*—Thus it is, that the *Logos* which came forth from God, is both God, and the Son of God, and those two are one. This is the *Christ* the *God* of Christians.

13. Irenæus, Bishop of Lyons in France, suffered martyrdom A. D. 202. Certifies, that the Faith of the churches of the East, of Egypt, of Africa, of Spain, of Germany, of the Celts, as well as of the Mediterranean churches of Palestine, was held with one consent, as if it were animated with one love, and spoke with one mouth;

this faith consists of their acknowledgment of Christ, that he became incarnate for our salvation; that he that made all things is *with his word*, justly called the *only God and Lord*.

14. Clemens Alexandrinus, Presbyter of the church of Alexandria, flourished A. D. 195. He writes, "O children, our Pedagogue is like to *God his Father*, whose Son he is, without sin. He is *God* in the form of man, immaculate, who executes the will of *his Father*, the *Word, God*, who is in the *Father*, who is on the right hand of the *Father*, and with this form, he is *God*."

15. Origen, one of the most learned Fathers of the church, and the first writer who paid any attention to the criticism of the Bible, flourished A. D. 210, to 253. He says, "the Word of God, clothed in the flesh of Mary, came forth into the World, and, indeed, it was one thing in him that was seen, another was understood: For the appearance of flesh in him was obvious to all; but to few, and chosen persons was the knowledge of *his God-head* imparted. Christ is the word of God; but the word was made flesh. In Christ therefore, there is one substance from above, another, assumed of the human nature" &c. "He who makes a good confession ascribes to *Father, Son* and *Holy Ghost*, each three respective peculiars, but will nevertheless confess, that there is no diversity of nature or substance, when we come to the grace of Baptism, renouncing all other *Gods* and *Lords*, we confess *One God alone*, the Father, the Son, and the *Holy Ghost*."—(See page 29, par. 3d.)

Numerous other authorities, of the same import, are unavoidably omitted, having already exceeded by far, the limits originally assigned to this manual. We shall therefore pass from these extracts for, and against, without comment, and return to the subject and remarks of our present proposition.

The Word, or Power of God, if not made flesh, was assuredly made manifest in the flesh; For God was in Christ, reconciling the world unto himself; and is the same power that created all things: "He hath made the

earth by his power : He hath established the world by his Wisdom and hath stretched out the Heavens by his discretion"—(Jer. x. 12.)

Having, therefore, the testimony of God's Holy Prophets, and Apostles, as the guarantees of our Faith ; and believing with our whole hearts ; that the Wisdom, Power, and Holiness of the One Supreme, are in their essential essences, one and the same substance, though represented according to their peculiar qualities, as Father, Son and Holy Ghost.* And as it is not contrary to the regular rules of expression, when speaking of the essential properties of Being ; to speak of those properties, as characteristic of the Being in whose substance they are united as the constituents of that Being : We therefore believe, Jesus Christ in his essential nature, to be the Power of God,† that together with the Wisdom and Holiness constitutes that Spiritual fulness of the Godhead‡ which dwelt, and forever dwells in the sanctified Person of Jesus Christ, and we therefore, accept him, as the Son of God, an integrant essence, an essential property of God in his Divine Nature ; and as the Son of Man, in the body of flesh prepared for his Incarnation, in which, he is "The Only Wise God our Saviour."§

In that day, when "Our Lord comes with the splendour of him to whom all power was given in heaven and in earth." "He bears three names. The first is one, *that no man knew*, a name beyond human conception : His heavenly name : The second, the Word of God, His name as the Mediator, his Scriptural name : The third, King of Kings and Lord of Lords ! His name, as the conqueror of the idolatrous religion, and sovereign of the World, his earthly name," he will be then universally acknowledged in conformity with the foregoing sentiments.

Further Illustrations. 1. "Let there be Light," said the Wisdom of God : and his Power created Light "and there was Light"|| The Son of God as the acknowledged

* MATTH. xxviii. 19. † 1 Corin. 1. 24. ‡ Coloss. ii. 9. § Jude 25.
|| Gen. 1. 3.

Creator of all things,* is fitly called, the *Logos* or Word of the Lord ; or the Power of God.

2. "Let us make Man in our image, after our likeness," said the Wisdom, and, by the Power of God was Man created.† "In the image of God created he, him: male and female, created he, them," (in one man) "and he called their name, Adam‡ (or the man.)"

Remark : God did not make a Trinity in three Persons as the image of Himself ; but he made a *Trinity* in *One person* as the image of Himself : And this *One Person*, or image of the *perfections of Deity*, is called *Emmanuel*, or *God with us.*"||

But how can there be an image of an invisible, and to man, an incomprehensible Being ? The image of the *Invisible God*, was not intended to represent *material substances* ; but *spiritual essences* ; and as Wisdom, Power and Holiness are the co-existent, co-eternal, un-create, and essential properties of, and united in the one substance of Deity, the Son of God, in whom dwells all the fulness of the Godhead, was in deed, and in truth, "the brightness of his glory, and the express image of his Person."§ (i. e. The essences of his substance.)

True, it is said, that "God created man in his own image." "*Emmanuel* is the *God*, in whose image man was Created"¶—Christ, the Son of the Blessed, is the image of the Father, in his spiritual fulness : and Man was the image of God in Christ ; or the spirit and flesh united ; hence, Christ is the Spiritual Head of every man ; and God in Christ, is the Head of all things ; the God of the Spirits of all flesh,** "a Just God, and a Saviour."

3. "And God saw every thing that he had made, and behold, it was very good."†† That every thing which his Wisdom had devised : which his power had Created, or Made, and which his Holy Spirit had Perfected and Sanctified, were all very good.

* Coloss 1. 16. † Gen. 1. 27. ‡ Gen. v. ii. || Murray's Let.&c. vol 2. p 241 § Hebr. 1. 3. ¶ Murray's let. vol. ii. p. 241. ** Num xvi. 22. †† Gen. 1. 31.

We thus behold the union and harmony of the Divine properties and perfections of the Deity, centered as it were in the sacred person of the Son of God, in the bosom of the Father, executing all the works of creation ; by and for whom they were created and made manifest. And as he is the manifestation of the *Wisdom*, *Power* and *Holiness* of the Deity, so is he also, of his *Justice*, *Mercy* and *Love* ; as will be, by and by, exemplified.

From the foregoing premises, it has been made clearly to appear, from the operations of the Son of God, in union with those essential properties of the Supreme, and that are distinguished, as the Father and Holy Spirit ; that he is, in his essential nature, one with the Father. And this, we have already seen, he repeatedly asserts, as also his pre-existence.* Yet notwithstanding this, some advocates for the Unitarian Faith, with the view of supporting their doctrine, deny the pre-existence of the Son, and contend that, "He was a man in all respects like unto Moses, (or ourselves,) sin only excepted ; nevertheless was a man approved of God, by wonders, miracles and signs, which God did by him."†

We contend, that the pre-existence and essential divinity of the Son of God, is plainly implied, or positively expressed, in many passages of the Holy Scriptures, some of which have been already introduced, and more will be brought forward in the progress of this section.

1. If the Son of God be the creator of all things, he must have existed before all things. And as nothing short of infinite Power and Wisdom, could thus create all things, the creator of all things, must be infinite in Power and Wisdom. According to every analogy in nature, to affirm that Jesus Christ existed before all things, not only implies, but establishes the fact of his pre-existence and also, of the infinity of his Power and Wisdom.

The term *Son of God* implies the previous existence of a God, who is the Father ; But the Son must have

* John xvi. 28—xvii. 5. † New-York Universal Book Society, Tract No. 1, p. 6, art. 8.

existed in the essential nature of the Father as an ingrant essence of the Father before he became a Son. Therefore, as it respects the Father, the son is not self-existent, but co-existent, and of the same essential nature with the Father; but as it respects all things else, he is with the Father, pre-existent.

The essential nature of the Father and Son, thus distinguished in name, together with the Holy Spirit; and further distinguished as the Wisdom, Power and Holiness of the Supreme, in one supreme eternal uncreate and self-subsisting Spirit; as properties, essentially, and hence indispensibly necessary to his Being,* is one God, perfect in all his glorious essences, or properties, and in and by whose substance, those properties are sustained.

"If God," says the Rev. Mr. Worcester, "be a divine person, his own Son must be a divine person.—According to every analogy in nature, to affirm that Jesus Christ is God's own Son, implies that he is a person truly divine.†

We consider the foregoing propositions and inferences, as conclusive evidence of the co-existence and essentially divine nature of the Son of God! and as we have no where contended for, or even hinted at, the self-existence and independence of the Son," as distinct from the Father; but have advocated and maintained, his co-existence, co-equality, and co-eternity, as to his essential essence or nature, in and with the Father, as one only living and true God! from everlasting, we cannot, according to the fair construction of our theory, be considered as Polytheists, or the advocates of the doctrine of a plurality of gods; though Trinitarians.‡

2. We now proceed to the consideration of the nature, character and office of the Son of God, after his incarnation; and here, we deem it necessary, to preface our inquiry with the following proposition:

"If properties and qualities are essential to Being; and God the Father be truly uncreate, underived and

* See page 36, Axiom 1, ii. Cor. iii. 17—18. † Bible News, p. 135.

‡ See Miss Hannah Adams' Dict. of all Religions, Art. 'Athanasians.'

eternal, his essential properties must be also uncreate, underived and eternal. And as the Son of God is, in his essential nature, one, in the essential nature of the Father, in this nature, he must be uncreate, underived and eternal. According to every analogy in nature to affirm that Jesus Christ is God's own son, implies that he is a being, whose co-existence in and with the Father from everlasting, in his essential nature, is truly uncreate, underived and eternal."

It must be obvious that we allude to the properties and qualities, or integrant essences of the invisible God ; and this brings us to the illustration of the second proposition of our subject.

The Scriptures no where authorise us to consider the Son of God as a created or made Being ; but as begotten of the Power and Wisdom of God,* a co-existent property of the Father invisible, but now manifest in his Son, who was visible ; and we conceive, that it will be readily conceded that in this essentially divine nature as existing in the Father from everlasting, he is uncreated, underived and eternal ; but in the incarnation, he is also a derived, and hence dependent Being ; not created or made, but the only begotten by concurrence of the Power and Wisdom of the Father.

The prompt and willing obedience of the Son of God, to the Wisdom and will of the Father, is amply illustrated by all the works of creation ; and is also beautifully expressed by the King and Prophet David : "Lo I come ; in the volume of the book it is written of me : I delight to do thy will, O my God !"† Of this incarnation the Prophet Isaiah has plainly spoken, which prophecy has been fulfilled, and recorded in the Four Gospels.

We are now to consider that glorious essence or property of God, by and for whom the universe was made, (and whose invisible or spiritual existence in the Father, he asserts to have been before the world was)‡ in the character of a Mediator and Saviour. The motives and

* Luke 1. 35. † Psalm xl. 7. ‡ Isaiah vii. 14. || John xvii. 5.

design of the humiliation of the Son of God being amply detailed and explained in the Holy Scriptures, and being generally understood and agreed to, among Christians of every denomination, it is unnecessary to speak further of them in this place.

The great question now to be decided, is, did the Son of God, by his incarnation, humiliation and death, so wholly and entirely divest himself of his essentially divine nature, as to be from thenceforth, nothing more than "a man in all respects like unto Moses, (or ourselves,) sin only excepted?"

This subject is worthy of, and claims our most serious consideration; we must therefore be indulged, in extending it, even beyond our previous sections. For to ascertain and prove the true character of and the honor due to the Son of God, as the Creator and Saviour of the World, is of infinitely more importance to mankind, than to prove the doctrine of the Final Salvation of all men, the subject of those sections; we therefore proceed to the solution of the question in all its bearings as follows:—

Although the Son of God became also the Son of man; Although, he had laid aside, "the form of God," (an evidence that he had previously existed in that form) the glory which he had with the Father before the world was, to take upon himself the form of man, and to be found in fashion as a man.* Although he humbled himself in this latter form, that he might suffer, and by the grace of God taste death for every man.† Still, he retained in the invisible Deity unimpaired, the essential Divinity of his nature;‡ nor was he, in his essential nature, less an integrant essence of Deity, in the body which manifested his humanity, than when he was in the form of God," in the bosom and glory of the Supreme, of which, and in which, he was one from everlasting ages.

Although the Son of God was clothed with flesh, and condescended to become the friend of sinners, his life,

* Phillip ii. 8. † Hebr. ii. 9. ‡ See page 69, the Axiom beginning with the words, 'no possible event,' &c.

his words, afford sufficient proofs of an essentially Divine nature. If Omnipotence be a proof of essential Divinity, the Son of God is essentially Divine, for he not only Created all things, but declares all power in heaven and in earth is given unto him.* In this respect, we think he differs widely from "Moses, (or ourselves,)" If Omniscience be a proof of essential Divinity, Jesus of Nazareth, is essentially Divine; for the thoughts of men, were known unto him.† If Omnipresence be a proof of essential Divinity, the Son God is essentially Divine. For he says, while on earth in the body, "no man hath ascended up to Heaven, but he that came down from Heaven, even the Son of man, which is in Heaven"‡—The Son of man was therefore on Earth and in Heaven at the same time, in virtue of his Omnipresence! He said also, that where two or three are gathered together in his name, there he would be in the midst of them,|| and to his Disciples, "Lo! I am with you always, even unto the end of the world."§ If to be filled with all the fulness of the Godhead, be a proof of essential Divinity, the Son of God is in this respect also, essentially Divine, "For in him dwelleth all the fulness of the Godhead bodily"¶ In these respects also, we presume it will be admitted, that Jesus of Nazareth, though a man, differed materially from "Moses, (or ourselves,)" or every other man in the universe. In short "the distinction between our Lord and all created existences, is total. (Croly.) Possessing therefore the essential properties of Deity in a two fold sense—as the properties of his inherent and essentially Divine nature, prior to his incarnation; and 2d, by derivation: though he was the Son of Man, yet was the also, truly the Son of God, the Saviour of the world.

What, if the Son of God, in the "form of man," has a derived existence from the Father; does this disprove his essentially divine pre-existence in and with the Father from everlasting?—What, if in this form of man he

* Math xxviii. 18, chap ix. 4. xii. 25. † John ii. 24, 25, ‡ Luke xi. 17. || John iv. 9, chap. iii. 13, vi. 62. § Matt. xviii. 30, chap. xviii. 20. ¶ Coloss. ii. 9.

became obedient unto death ; does this deprive him of his pre-existent Eternal life, which he had with the Father before the world was ? What, if in this form, he who was rich became poor for our sakes, that we through his poverty might be made rich"—What, though the "Son of Man had not where to lay his head !" "Does this deprive him of his pre-existent Power with the Father, when he brought Worlds into being ? In short, let us consider the nature and character of the Son of God in whatever way we will, whether it regards his pre-existent, or his derived nature, we shall find sufficient incentives, if we are earnestly disposed to honor God," to "honor the Son even (not in an inferior sense) as we honor the Father"—For an Apostle, eminent for his learning, devotion and piety, hath said of Christ, that "he is God over all blessed forever."* Therefore in every point of view, and on every ground, the Divine honors which are paid to the Son, are to the glory of God the Father,† who dwelleth in him for ever. It was in this form, the form of man, that it was the pleasure of the Father himself, to honor this, his beloved Son, by dwelling in him, in all his fulness ; it was in this form, he is acknowledged of God, to be "his beloved Son,"‡ "his only begotten Son," "His own Son."§ And in this form, we are commanded of the Father, to honor his Son even as himself, for the reasons before mentioned. And it was in this form, that the Son of God condescended to call himself "the Son of Man." From these scriptural commands and authorities therefore, we believe Jesus Christ, in this form, to be the "Son of Man," as also verily and truly the Son of God, the only begotten ; and as such, is "in every point of view, and on every ground" entitled to divine honors from all men, to the glory of God the Father.

Divine Honors are due to the Son of God from a variety of considerations, which can be only hinted briefly, in this sketch. The humble christian, by a diligent search

* Rom. ix. 5. † Worcester's Bible News, p. 146. ‡ Matt. iii. 20.
§ John i. 18.

of the Scriptures, will not fail of finding in them, numerous reasons why they should honor him, but mainly because the honors paid to the Son, are to the glory of God the Father, dwelling in him.

1. As the only begotten Son of the Wisdom and Power of the Supreme, eternal, uncreate, self-subsisting Spirit, even God the Father. As the Creator of all things. As the promised seed, who should bruise the Serpent's Head.* The Seed in whom all the nations and families of the earth shall be blessed.† As the Lord our Righteousness.‡ As the Messiah,|| (the anointed of the Lord.) As the Lamb of God, that taketh away the Sins of the World.§ As the Light and Life of the World.¶ As the good Shepherd, who gave his life for the Sheep.** His flesh for the life of the world.†† As the bread of Life.‡‡ As having all Power in Heaven and in Earth,||| &c.

2. As the Mediator between God and Man. §§. As having obtained an eternal Priesthood, by which, he is the Mediator of a better Covenant, ¶¶ &c. As being the propitiation for the sins of the whole world.*** As being at the right hand of the Majesty on High, where he ever liveth to make intercession for us.††† As sending forth the Holy Spirit into the hearts of men,‡‡‡ according to his glorious promises.|||| And as reconciling us unto God, §§§ &c.

3. As the Saviour of the World, manifested to destroy the works of the devil. ¶¶¶ As having been seen and testified, by chosen witnesses, that the Father sent the Son to be the Saviour of the World.**** As having proved by his own declaration, that, "God sent not his Son into the world, to condemn the world; but that the world through him, might be saved."†††† As having given his life a ransom for all, to be testified in due time,‡‡‡‡ As of God, in being the Saviour of all men, specially, of those

* Gen. iii. 15. † Ch. xxii. 15, 18. ‡ Jer. xxiii. 5, 6. || Dan. ix. 26. § John i. 36. ¶ Ch. i. 9—ix. 5. ** John x. 11. †† Ch. vi. 51. ‡‡ Ch. vi. 35, 48. ||| Matt. xxviii. 18. §§ 1 Tim. ii. 5. ¶¶ Heb. viii. 6. *** 1 John ii. 2, Rom. iii. 25. ††† Heb. vii. 25. ‡‡‡ Acts ii. 17, 33. |||| Luke xxiv. 49. ohn xvi. 7, 14. §§§ Eph. ii. 16. ¶¶¶ 1 John iii. 8. **** Ch. iv. 14. †††† John iii. 17. ‡‡‡† 1 Tim. ii. 6.

that believe.* As being the Christ, in whom, all that ~~die~~ in Adam, are to be made alive.† As the King, who shall bring all things into subjection unto himself,‡ that must reign until he hath put all enemies under his feet.¶ As having been dead, but is now alive for evermore, and having the keys of hell and of death.§ As having redeemed us from the curse of the law, being made a curse for us.¶ As having obtained eternal redemption for us.** As remaining in Heaven, until the times of restitution of all things.†† As, after having subdued all things to himself: he will be subject unto him, that put all things under him, that God may be all in all.‡‡ As being highly exalted of God, and having a name given him which is above every name, that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and, that every tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father.||||

It therefore cannot but be obvious, that whether we consider the Son of God with respect to his *co-existence* with the Father, before his incarnation; or the manifestations of his illimitable love, wherewith, he so loved us, as to give his life a ransom for all; after his incarnation, mankind in every part of the world, wherever his name hath been heard, and his gospel preached, have, as is shown above, sufficient imperious motives, to pay Divine Honor, to the very and true Son of God "The first begotten, and to whom, the Father hath commanded even the angels of God to worship him. §§

III. *Of the Holy Ghost.*

For ourselves, we consider the Holy Ghost, to be the *third integrant essence*, that together with the Father and the Son, establishes most clearly to our conceptions, the manifest properties, of the Supreme, Eternal, Uncreate, Self-subsisting Spirit; even God the Almighty; the in-

* 1 Tim. iv. 10, Psalms cvii. 2. † 1 Cor. xv. 22. ‡ Heb. ii. 8. ¶ 1 Cor. xv. 25. § Rev. i. 18. ¶ Gal. iii. 13. ** Heb. ix. 12. †† Acts iii. 21, Matt. xvii. 11, Luke i. 68, 70. ‡‡ 1 Cor. xv. 28. §§ Phil. ii. 9, 11. §§ Heb. i. 6.

visible Father; and we thus conceive of these properties, which some term, Attributes of the Deity, primarily, as the essentially inherent, "internal relations,"* of these Divine Properties, to their source and centre, the illimitable, invisible incomprehensible God. Secondly, we derive our knowledge, or conceptions of these internal relations, from both reason and revelation; or the manifestations of those properties, which, both reason and revelation convince us, are not only essential to, but are also exclusively the properties, or attributes of God.

From these integrant essences, or internal relations which we have considered, as the Wisdom, Power and Holiness of the Supreme First Cause, as essential to, and united in one Spirit, we have arrived to those ideas of that incomprehensible being, which establishes in our minds, the most awfully, and unspeakably grand and sublime conceptions, of the Author and Governor of the Universe, and its untold Worlds.

The sacred volume informs us of this Holy Being, as God the Father—a Son of God—a Holy Ghost: and in obedience to the command of that Son, to whom all power in Heaven and in Earth had been given; we were baptised unto God in the name of the Father, and of the Son, and of the Holy Ghost, as unto one God. Reasoning, therefore, upon the doctrines of the sacred Scriptures, in relation to these divine names, we arrived at our present conclusions; and having compared them with all the Systems and Theories of the numerous Sects of Christians contained in the various Ecclesiastical histories in general use; we have improved, it is true, by the comparison, but have discovered no sufficient reason to alter or abandon our faith in the doctrine of "the holy, undivided Trinity."

As the Son of God, is declared to be "the power of God, and the Wisdom of God;" as it has been declared of him, that he "was set up from everlasting, from the beginning, or ever the earth was"—"that when the foundations of the earth were appointed, then was he by

* We are indebted to Dr. South for this appropriate term.

him, as one brought up with him, and was daily his delight, rejoicing always before him;* And from a variety of parallel passages throughout the scriptures; we have been induced to believe, that the Wisdom of God, willed, and the Power of God produced the *only begotten* of the Father.† This Divine Process, we consider to have been altogether *spiritual* and *incomprehensible to man*; but which may be considered as the anti-type of that which succeeded in the incarnation of the Redeemer, as described by St. Luke, ch. 1. v. 35, and in which, the union of these integrant essences, are described, as the Holy Ghost, and the Power of the Highest.

It is meant by us to be distinctly understood, that we consider these essences, though distinguished by terms, or names expressive of their influences and operations, as nevertheless eternally and indissolubly united, and centered, in one incomprehensible Supreme; and that all their operations, though manifested under names, or terms, as just before observed, all tend to one great and glorious end—when God shall be all in all. He was from everlasting all in all in these his essential properties or essences, before the creation—and is now—and when Time shall be no longer—when the Son, the Power of God and the Wisdom of God, shall have brought all things into subjection to himself—when by the regenerating influence of the Holy Spirit, he shall have sanctified anew, all his works which he had done—when he shall have destroyed the works of the devil—and there shall be no more sin, and no more death—when he shall have judged the earth in righteousness, and rewarded every man according to his works: whether they be good, or whether they be evil; Having reconciled all things unto the Father: Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Then will the Son and Holy Spirit,‡ having done all

* Prov. viii. 23, 33, where Christ is supposed to be intended under the similitude of *Wisdom*. † See page 73.

‡ The learned and pious Dr. Worcester says, "By the Holy Spirit"

their work, which the Father, the Supreme Wisdom, had assigned to them respectively to do, in heaven and in earth, return to the bosom of the Incomprehensible, that as it was in the beginning, Wisdom, Power and Holiness, glorified God and were glorified in and by him, that so shall it thenceforth ever be, world without end.

Wherefore, if to believe in the co-existence, uncreate essence, eternally divine nature and essential oneness of the Son of God! in his spiritual essence, with the Father and Holy Spirit: if to worship the Trinity in Unity, "the one only living and true God, as the Father, in and through the *person* of his only begotten Son, our Mediator, Redeemer and Saviour; by the influence and operations of the Holy Spirit on our hearts: If to believe and maintain, that God made a Trinity in one person, as the image of himself; that this one person is Emmanuel (God with us;) that he is the God! in whose image man was made: If for these, we are denounced by men like ourselves, that with all our wisdom and knowledge, are, nevertheless, conscious of how much we are ignorant of divine things; though they call us Idolators; we nevertheless, conceive it our duty so to worship the God of the whole Universe, through the Son and Spirit, in and by the name of Father, Son and Holy Ghost, content to leave the question of Idolatry to the decision of the Supreme Judge of all the earth.

While on this subject, we consider the following remarks on Sceptical Philosophy, from the Rev. Dr. Wardlaw, of Glasgow, as strictly appropriate to our design:

"Those Philosophers of whom I speak, possess, in more than ordinary energy, a principle common to them with all, an aversion from having any thing authorita-

rit radically considered, the same is understood as by the phrase, "the fulness of God!"—To this we have no objection, it is no more than an expression of our meaning by other words, than those we have adopted and used. We understand and include all the essential properties of Deity, in their united influence, as constituting all the fulness of God! [See page 82, and elsewhere.]

tively presented to them. They cannot bear to be dictated to. They like to exercise their own powers of invention and discovery ; to have their own systems, their own distinguishing tenets, and their respective followers and admirers. They must have the liberty of thinking for themselves."

" And, do not imagine that I am for denying them this liberty. It is right, that they, and that every man, should enjoy, and should use it. But still, if the Bible be once admitted to be the word of God, it follows of necessity, that it requires the submission of every mind to its dictates. Whatever it reveals, must be received as truth : whatever it commands must be practised as duty. This restrains the high minded spirit of Freethinking, It represses the " airy wing " of a bold and lofty speculation. It sets down the Philosopher, at the feet of the Apostles and Prophets, in the humble capacity of a learner and asker of questions. For if these men really spoke and wrote " as they were moved by the Spirit of God," then, the sole inquiry, in consulting their writings, must be, " What is the meaning of their words ? " When that is ascertained, there can be no liberty left to take or reject at pleasure,—to select what we may deem worthy of adoption, and to refuse what meets not our liking, or approval. There can be no liberty to alter and amend, to add or to diminish. The testimony of God must be taken as it is ; it must be received, in humble simplicity of mind, as he has given it. And this submission of the understanding to its implicit and authoritative dictation, is a demand which the self-sufficient spirit of the wisdom of this world finds it especially difficult to brook. " It is a hard saying, who can bear it ? " * — " And one reason it is to be feared, why the divine authority of the bible does not, as it ought, engage their first and most anxious inquiry, is the secret consciousness, that if it do possess such authority, it must bind them down, it must command their assent, it must

* Two Sermons, entitled, man responsible for his belief.—Ser. 2d. p 52.

destroy, as they conceive, their freedom of thought ; and they cannot bear this : they feel, in the native vanity of their minds, a higher pleasure in moving at large on the sea of sceptical speculation, troubled as it is, and strewn with wrecks, than in the peaceful security of the harbor of faith."†

We now prepare to bring to the notice of our readers the Articles of our Christian Faith. We think it scarce necessary to premise, that they have now, for the first time, been selected and embodied in their present form, from the works of the several authors quoted in this Essay ; and that as Protestants, we have preferred as a precedent, the articles of the Protestant Episcopal Churches of America : But while we acknowledge the arrangement to be perfectly new, in its present form ; we rigidly adhere to our claims to antiquity, having shewn in the first section, that the substance of all the articles have been promulgated and believed in, by every faithful Universalist from Adam to Moses—and from him to this age ; and we aver, that it will be more and more believed in, even to the " age of ages."

ARTICLES OF FAITH,

Of the Evangelist, or Primitive, Apostolic and Catholic Church of TRINITARIAN UNIVERSALISTS, in the City of Charleston, with copious Remarks and Illustrations.

ART. I. *Of God.*—We believe in one supreme eternal, uncreate, self-subsisting and invisible Spirit, or Being, one only true and living God, who, in and by, the union of his essential essences, whose qualities, are Wisdom, Power, and Holiness, in one undivided whole, is that complete, full, perfect, holy Being : First Principle ; the cause, source or origin of all things ; and who hath revealed himself and his glorious properties in the

† *Ib. id.* pp. 56, 57.

Scriptures of his Truth, as the Lord God Almighty ! that there is " no God else beside him, a just God and a Saviour : " and that " the Lord our God is one Lord. "

ART. II. *Of the Son of God, and the Holy Spirit.*—We believe, the Lord and Saviour Jesus Christ ! to be the only begotten Son of God ! a manifestation of the Wisdom, Power and Holiness of the Supreme, in a sanctified body of flesh ! begotten not according to ordinary, but by a spiritual generation, as predetermined in the Immense Mind from everlasting.

That the Godhead dwelling in all its fulness, in the person of Jesus Christ, is expressive of the union of the integrant essences of the Deity ; so that as Jesus is the manifest Saviour, the Godhead being invisible ; God in Christ, is still the Lord God Almighty ! and there is no God else beside him, a Just God, (in his invisible essences) and a Saviour, (in his manifested properties) in his Son. In Christ therefore who is the Lord, and the Godhead in him, we understand, " the Lord our God is one Lord ! "

We believe in the Holy Ghost, as the third integrant essence or essential property of the Deity or Godhead, as the Spirit of Holiness, existing in, and one with the Father, dwelling in all their fulness in the *person* of the Son, is thus manifest in the flesh, a Trinity in Unity, the one only true and living God ! the Creator, Saviour and Sanctifier, or Jehovah ! in whose self-subsistence existed from everlasting in one infinitely great and undivided union ; as the essential properties of his being, illimitable Wisdom, Power and Holiness ; and to whom with the Father and the Son, be glory in the highest—Amen.

ART. III. *Of the Immutability of God.*—We believe in the immutability, and unalterable character of God ! that he is all wise, all powerful, all holy ! Perfect in all his essential properties, and boundless in all his natural properties ; that he can suffer no loss, nor have any augmentation, to his illimitable nature and perfections ; wherefore " He is the same yesterday, to-day, and forevermore, " and that " He changeth not. " Wherefore,

whatsoever he willed at the creation, is his will now, and will not alter, for God will accomplish all his will.

ART. IV. *Of the finite nature of sin.*—We believe man to be a finite being; and according to every law of nature, which assigns to every order of being, properties and capacities suited to their finite nature; it is hence impossible, according to those laws, for a finite being to perform an infinite act. The essential properties of man are of a limited nature; they are bounded by laws, which he cannot transcend. The exercise of all his properties being limited by those laws, his actions are consequently limited. Sin is therefore of a finite nature. And as nothing but Deity can perform an infinite act, it is contrary to reason, to admit the idea of the infinite nature of sin in man.

ART. V. *Of Atonement.**—Atonement is the act of making satisfaction for wrongs, or injuries done; and involves in its nature the expiation of offences by offering an equivalent—the restitution, or restoration, to a state prior to that, which has rendered an atonement necessary. The reconciliation of the offender, to a state of acceptance with Justice and Truth, and the making satisfaction to a dissatisfied being.

That man became a dissatisfied being, in consequence of transgressing the command of his Creator, is too true to admit of denial; and that a consciousness of moral guilt induced a perverted judgment is also true. Hence, Adam attempted to hide from his Maker and his friend, because he now thought God was his enemy. It is evident, that the spiritual death which he experienced, on the day of his transgression, left Adam a carnal mind, which is enmity against God! and this is the evil which his transgression has entailed upon all his posterity. And that man may be reconciled, restored to the image and love of God, help was given unto one that was both able and willing thus to save the creatures of his love.

* We are indebted to the Rev. Hosea Ballou, for the valuable hints which have led to the adoption of this Article. See his masterly work on the Atonement. Portsmouth, N. H. Edition 1812.

The spiritual Adam, in whose image man was made fulfilled the whole law, both spritual and moral. In the Divine economy, the *all-atonimg* Lamb was slain from before the foundation of the world. And the actual personal sacrifice of Christ, is the *consequence*, and not the *cause* of God's love to us. Of this we have abundant testimony in the Scriptures. (Consult Isaiah liii. 5, 6. Daniel ix. 24. John iii. 16, 17. 1 John 4, 9, 19. Romans iv. 25—v. 8. John xv. 13. Acts ii. 22, and various parallel passages,) all which go clearly to prove that God has not estranged himself from man; but that it is man who has estranged himself from God; and, as an unchangeable being, God has never loved his creatures less since the fall, than before it; nor is he *unreconciled* toward them; "for if he was unreconciled who could reconcile an unchangeable Being?"

It is man then, and man-only, that is in an unreconciled state toward God; and man being a changeable being, it is possible for him to be reconciled to God, and thus says the Apostle: "Now then, we are ambassadors for Christ; as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled unto God." (2 Cor. v. 20.) "That the Scriptures abundantly prove, that all men are sinners, and in an unreconciled state, considered under the law, or in the earthly nature, will not be disputed by any. Then it is certainly man that needs reconciliation;" and that it is "man that receives the atonement, was evidently the opinion of St. Paul, see Romans v. 11, "and not only so, but we also joy in God, through our Lord Jesus Christ, by whom *we* have now received the atonement." In the marginal reading it is translated, "the reconciliation;" which we understand as a synonyme of *conversion*, and of being renewed in the Spirit.

Of the ability of Christ for reconciling us, and all things unto God, it is unnecessary for us to write; the Scriptures are full of proofs of that nature, and he can never fail of accomplishing all his will in us and by us, so long as it is written, that "God was in Christ reconciling the world unto himself; not imputing their trespasses unto them."

“Without atonement God's glorious design in the everlasting welfare of his offspring, *man*, could never be effected; the ordination of an infinitely merciful God could not be carried into effect. The Almighty must not be deprived of the means of accomplishing his gracious designs. We read of his covenant with day and night, which cannot be broken, but it would be broken at once, should the causes cease that produce these changes. So of the covenant of eternal mercy, the testament of eternal life, it must be put in force by the death of the testator, and its life and immortal glory be brought to light through his resurrection.” (See Ballou on Atonement.)

ART. VI. *Of the one Oblation of Christ, finished upon the Cross.*—We believe, with our Protestant Episcopal brethren, “that the offering of Christ once made, is that complete and perfect propitiation and satisfaction for *all the sins of the whole world*, both original and actual, whereby he obtained pardon and the redemption of all mankind.” (See thirty-first Article of the Protestant Episcopal Churches of America, ed. 1817. And also the twentieth Article of the Methodist Episcopal Church, ed. 1817.)

We do not believe that it was the humanity alone, or the man Christ Jesus, that suffered death on the Cross; but that it was truly the Son of God, in that sanctified nature which had been prepared for him for the purpose, that he might suffer, and by the grace of God, taste death for every man.

ART. VII. *Of the descent of Christ into Hades*, (in the English version translated *Hell*.)—We believe that Christ was “put to death in the flesh, being quickened by the Spirit, by which also he went and preached to the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah,” &c, (1 Pet. iii. 18, 19.) We consider the object of our dear Redeemer, in preaching to the spirits of the dead, in their prison, or *Hades*, was to offer them salvation on his own gospel terms, in order that they might be placed upon an equal footing with the living. And that this is no visionary idea the Apostle continues in the same epistle, (iv. 5, 6,)

and says, "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh; but live according to God in the spirit." And that some, at least, of those that were dead, arose with him in his resurrection, we have the authority of St. Matthew, who says, "And the graves were opened, and many bodies of the saints, that slept, arose, and came out of the graves after his resurrection, and went into the holy city, and were seen of many." (Matt. xxvii. 52, 53.) We perfectly accord with the Moravian church, i. e. the German Baptists, and believe that "the souls of the Just are employed in preaching the gospel to those who have had no revelation in this life;" and we believe, that thousands are saved by this method.— (See page 42.) The literal translation of the term *Hades*, is a place of darkness, silence and dread, and about which the most prying eye, and the most listening ear, can acquire no information. (Campbell.) It is also rendered "the Grave," "the Prison," "the Pit," &c. "The heart of the earth." (Matt. xii. 40.)

ART. VIII. *Of Christ's Resurrection and Ascension.*— We believe with the Royal Psalmist, that the soul of the Son of God was not left in hell, neither was the body of the *Holy One* suffered to see corruption. The Son of God had power to lay down his life, and to take it up again. He had laid down his life, had given his flesh for the life of the world, and having paid the ransom price for the world, he arose from the dead; wherefore, all that the Father hath, he hath given to the Son; the Heavens are now his inheritance, and the uttermost parts of the earth are his possession. He had humbled himself unto death, even the death of the Cross, but again bursting the bonds of death, by which he could not be holden, and being now full and complete, in the fulness of God, as also the fulness of man, the human family at large, the purchase of his blood, thus full, complete and perfect, he again ascended into heaven, where he has been exalted to the right hand (the symbol, of *Power*) of the Majesty on High, where, as the Mediator between God and Man,

he ever liveth and reigneth, to make intercession for *all men*.

We believe that the heaven must contain him, "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts iii. 19, 21.) And that he shall come again to judge the quick and the dead.

ART. IX. *Of Sacraments*.—We acknowledge only two Sacraments as the ordinances of Christ: that is to say, *Baptism*, and the *Lord's Supper*.

1. OF BAPTISM.

We believe *Water Baptism*,* or the Baptism of John, to be a sign or seal of faith; or of repentance, and is of Divine authority, and ought to be administered to all who desire to be made members of the church of Christ. With regard to the form of administering this Sacrament,† while we consider immersion as the most significant; proper and impressive, particularly in adult subjects, we allow liberty of conscience to all; wherefore, such persons as insist upon receiving this Sacrament in the mode of sprinkling or pouring, as is the custom of some churches, ought not to be denied.

We believe that *Infant Baptism*, or the Baptism of such as are under years, to be, if not actually commanded, very strongly implied, in the Holy Scriptures. The covenants of God with his people in the Mosaic Dispensation included children as well as adults,‡ and we can see

* "Water is the metaphor most frequently used to represent the Spirit; and the act of sending or giving the Spirit, is represented by pouring out, shedding forth, sprinkling, washing, or baptizing. And the descent of the Spirit is compared to the descent of rain and dew." And doubtless, it was from these metaphors the various forms of administering the ordinance of Baptism originated. Each form is considered as a sign or symbol of the Spirit; the "outward and visible sign," whereas the Baptism of the Holy Ghost, or Christ's Baptism is "an inward, invisible sign" of our being regenerated and born of the spirit. † We desire to retain the simple Apostolic form as recorded, Acts viii. 37. Faith in the Son of God was all the Apostles required as qualifying the candidate for this rite. ‡ Genesis xvii. 7, 14; Deut. xxi. Gal. iii. 17,

no reason why they should be excluded in the Christian Dispensation, from entering into the covenant mercies of the Redeemer. The church has the most indisputable authorities for proving it to have been the practice of the Apostles, and that it was universal, without any exception from the Apostolic age to the twelfth century.* We, therefore, advocate and practice Infant Baptism, inasmuch as it is an evidence of their initiation into the church as an act and offering of faith on the part of their parents or guardians, in obedience to their Lord's command—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." "And he took them up in his arms, put his hands upon them, and blessed them." "Lo ! children are an heritage of the Lord." (Psalms cxxvii. 3.)

Let it be remembered here that the Saviour's Baptism was with the Holy Ghost and with fire. "I indeed," says St. John, "Baptize you with water unto repentance ; but he that cometh after me is mightier than I, whose shoes I am unworthy to bear ; He shall baptize you with the Holy Ghost and with fire." And this latter Baptism we consider essential to salvation ; while the former is but a necessary and preparatory ordinance.

2. OF THE LORD'S SUPPER.

We consider this ordinance of our Lord to be a Sacrament of faith and of love. 1. Of faith, in believing in, and of honouring him as the very and true Son of God, the Lamb slain from the foundation of the world, a predetermined sacrifice in the immense Mind, in which, by his concurrence with the Father's will, he laid aside the "form of God," and took upon him the "form of man," in which form he was then about to offer himself a sinless sacrifice for the redemption of the world ; that our Lord instituted this ordinance as commemorative of his sufferings and death, that in its solemn participation his followers might thenceforward, by this testimony, show

* See the writings of Origen, Dr. Wall, Dr. Gill, Reed's Apology, Abbot's Discourse, &c.

forth their Lord's death until his coming. 2. Of love, by approaching his table, with an humble, profound and grateful sense of the amazing condescension and love of God in Christ; of the unalterable and unaltered love of the Son of God, which induced him, to take upon himself the iniquities of us all; to be wounded for our offences, to be bruised for our transgressions, that we by his stripes should be healed. When considered in this sense, the Sacrament of the Lord's Supper is, unquestionably, a most solemn ordinance. And while we consider it to be the duty of every believer so to deport himself as to be fitly prepared for a joyful participation and commemoration of Christ's last injunction: "Do this as oft as ye do it in remembrance of me;" as a figure of the shedding of his blood and the offering up of his body for the remission of their sins, and not theirs only but also for the sins of the whole world. We, at the same time, consider it highly improper for any person, not properly qualified by true and sincere repentance, and an honest intention of Christian perseverance, to partake of this ordinance, and that without such qualification, they partake of it to their own condemnation, not having regard to, or discerning the Lord's body as represented by the Sacrament, which was to show forth to the world the obedience of his church, an entrance into which, was only to be effected by repentance, and faith in the Lord and Saviour Jesus Christ, their head, the church being, figuratively, his body. Hence those who approach this table in impenitence, and partake of the divine symbols unworthily, are guilty of having profaned this holy ordinance of our Lord, in which his blood and body are to be spiritually discerned.

We object to the doctrines of *Transubstantiation*, or the change of the bread and wine into the body and blood of Christ; and of *Consubstantiation*, which teaches, that with the bread and wine we partake of the real body and blood of Christ. Neither can we subscribe to the doctrine of the *real presense*, in any other sense, than that God is every where present; and that in the faithful participation of this truly solemn and impressive ordinance, he pours

out, in many instances, of the abundance of his Holy Spirit, upon the truly humble, sincere and contrite believer, to the joyful overflowings of their grateful souls, and confirming them in their confidence and Christian faith in his promises that he is with them, "Lo! I am with you alway, even to the end of the world." This blessing is also experienced, not alone in partaking of this ordinance, but also in all sincere approaches to the Giver of all good, whether in prayer, in thanksgiving or in praise.

ART. X. *Of Justification and Righteousness.*—We believe in the justification of man by faith; not in or by his own merits; "For by grace are ye saved through faith, and that, not of yourselves, it is the gift of God! not of works, lest any man should boast." Nor are we righteous in and of ourselves; but only by faith in him, who is "the Lord our Righteousness."

ART. XI. *Of Good Works.*—Good works are the fruits of Faith, and are an evidence that God worketh in us, all things after the counsel of his own will, in enabling us to be co-workers with him; by which grace we not only let our light so shine before men, that they may see our good works, and glorify our Father, who art in heaven; but is also an evidence, that we are striving "to work out our own salvation with fear and trembling."

As our faith, and our works, as also our salvation, are each of them, the effect of God's grace, exciting and enabling us, to be co-workers with him; we cannot discover any grounds on which to believe in "works of supererogation, or voluntary works over and above God's command," and particularly as Christ said, "when ye have done all that is commanded you, say, we are unprofitable servants; we have done that which was our duty to do." (Luke xvii. 10.)

ART. XII. *Of Christian Perfection.*—"We believe it to be the privilege, as it is also the duty of every believer, to grow daily in grace, and in the knowledge and love of God; that Christian Perfection is a work of the Spirit of God, that baptizing the spirit of man with fire; the eternal invisible fire of his Divine love, and burning

up all the dross and sinful desires of the believer, he becomes more and more perfect, and is more and better enabled to attain to that mark of the prize of his high calling in God through Christ. We believe Faith to be progressive, "the leaven, that leaveneth the whole lump;" that "unto every one of us, is given grace, according to the measure of the gift of Christ;" that he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ, till we all come in the unity of the Faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephes. iv. 7—13.)

ART. XIII. *Of the Holy Scriptures.*—We believe in, and joyfully accept the Holy Scriptures, contained in the Canonical Books of the Old and New Testaments, as the oracles of God; "that all his Scriptures are given by his Divine inspiration, and in this view and with this faith, we do most gratefully and sincerely receive them, as the next best evidence of his eternal and unalterable Love wherewith he loved, and still loves us; to that of the gift of his Son and Spirit, for the regeneration, reconciliation, and final salvation of all men.

We receive the Bible, as the Will of our heavenly Father: the New Testament as a codicil to that Will, by which a more glorious provision has been made for the Son and heir of God; by which "the heathen is his inheritance, and the uttermost parts of the earth are his possession," and by which, all mankind are made the heirs of God and joint heirs with Christ.

In this Will, which is ratified by the oath of the Father, signed, sealed and executed with the blood of the Son, perfected and recorded by the holy Spirit; and witnessed by all God's holy prophets and apostles, since the world began; we discover the greatest of all treasures, the richest of all legacies; enough to enrich all the sons and daughters of Adam! In it believers have the promise of eternal life, nay more, a solemn assurance that it is

theirs, for "this is the record, that God hath given to us eternal life, and this life is in his Son." In it, we read, "that all shall be made willing in the day of God's Power; and being thus made willing, eternal life will be theirs also, who were once unbelievers; but are now, by the gifts and graces of God, believers. O the depth of the riches both of the Wisdom and knowledge of God! Wherefore, with the devout Chillingworth, we profess "the Bible, the Bible only is the religion of Protestants." The Bible, the Bible is our chart; Christ our polar star, and the Holy Ghost our pilot, to conduct us to God, the haven of our rest.

ART. XIV. *Of the Universal Church of Christ.**—We believe, that in our dispensation, there is but one true and living Faith: "the faith which was once delivered unto the saints." We believe, and have seen, that the primitive churches throughout the world, were undoubtedly formed by the apostles upon one and the same plan." Hence we believe that there is but one true church in the whole world; that this one universal church is constituted as Christ its head and founder, was, and is, of a visible and invisible nature. And as he is the head of this church, as also the head of every man, we conclude every man believers, specially, by grace, and the rest of mankind, universally, by covenant and purchase, to be members of his body, which is, his church. For it is written of the Jews, "God hath concluded them all in unbelief, that he might have mercy upon all"—"that as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." Hence,

1. The visible Church of Christ is constituted of faithful men and women, among every sect and denomination of Christians, whether they are attached to the Primitive Apostolic Church, or to the Roman or Greek

* With the Greek church we deny that the church of Rome is the only true Catholic church; but we consider it a branch of the Christian Church.

Church, whether Protestants or Dissenters, provided they walk in the light, as he is in the light. These are they of whom it is said, *God is the special Saviour*, being saved in this life from the fear of death, and of a judgment to come, shall share in the first resurrection, and over whom the second death hath no power. These are a manifestation of Christ's visible body, or Church.

2. His invisible Church we believe to consist of the entire residue of the human family, who are also, according to the foreknowledge and eternal purposes of God in Christ, members of his body, to be hereafter made manifest. These are they who are not *specially saved* in this life, from the fear of death and of judgment, but have dreadful forebodings of the evils to come, with a certain fearful looking for of judgment and fiery indignation which shall destroy the adversaries. (See page 47.)

To man, finite man, it seems almost impossible that such can ever be saved; but that is, because we are not possessed of unlimited conceptions and powers. But with God, nothing can, or shall be impossible. The Son of God, in his parable of the *ten virgins*, gives us clearly to understand that these, who are not as yet visible members of his Church, are still within the *ark* of his covenant of saving mercy.

"The kingdom of heaven is likened by our Lord unto ten virgins, five of whom were *wise* and five *foolish*. The kingdom of heaven was not likened unto *five wise virgins only*: these virgins were distinguished the one from the other, by no one thing but the oil in their vessels with *their lamps*—that is, *light*—a lamp without oil is of little value. They who *had* oil, went in and had peace and joy, they who *had not*, sought in vain for the place of entrance, (they were in darkness,) and were compelled to tarry without, in that state and kingdom into which they were born, and to which they had continued in subjection, in which, of course, is weeping, and wailing, and gnashing of teeth." (Murray.)

The five wise virgins are characteristic of believers in this life, members of Christ's visible Church, those who

are *specially* saved. But the kingdom of heaven is likened unto the *whole ten*—the *foolish* as well as the *wise*; and as the five foolish virgins, who are characteristic of unbelievers, or such as are not *specially* saved in this life, whether Jews or Gentiles, are included in the parable, we are authorised to look forward to the time, when he who is the *light and life of men* will pour out of the overflowings of his fulness, *light*; by which their darkness will be enlightened, and their lamps furnished with oil, and lit, they too will see the door, the way of entrance unto truth and life; and seeing, they will believe, and believing, enter also into the joy of their Lord.

“The ox knoweth his owner, and the ass his master’s crib, but Israel doth not know, *my people* doth not consider.” “God’s people, then, are of two descriptions, believers and unbelievers, wise and foolish, obedient and disobedient, happy and miserable.”

But as members by Faith of “the Evangelist or Primitive Apostolic and Catholic, or Universal Church of Christ,” whose doctrines support the belief of the final restoration of all men to holiness and happiness; we believe that “God will destroy in this mountain, the face of the covering cast over all people, and the *vail* that is spread over all nations;” that “he will swallow up death in victory; and the Lord God will wipe away tears from off *all faces*; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.”

God’s people will be then *all of one description*—all of them believers, wise, obedient, happy: the members of his invisible Church will be now made manifest, and “every creature which is in heaven, and in the earth, and under the earth, the sea, and all that are in them, will be heard saying, blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever.”

We now proceed to assign the reasons that have determined us to the adoption of the title by which our Church is distinguished from all other Churches in Christendom.

We believe in the doctrine of the *restoration of all men* to holiness and happiness; the final restitution of all things; the *salvation of all men*. We accept the Holy Scriptures as the Rule of *our Faith*, and by which we have been brought to see and believe the final salvation of all men to be the Primitive and Evangelical Doctrine of the Scriptures. Wherefore—1, We accept this doctrine as Primitive and Evangelic, because it has God the Almighty Father for its origin. (Gen. iii. 15; xxii. 15, 18; Isaiah xlv. 22, 23; Philip. ii. 9, 11, and various other passages.) 2, We accept this doctrine as Primitive and Evangelic, because it has been ratified and confirmed by the Son of God. (See Sect. I. page 17, &c.) 3, We accept this doctrine as Primitive and Evangelic, because it was attested by the Holy Spirit, in the form of an Angel. (Luke ii. 10.) 4, We accept this doctrine as Primitive, Evangelic and Apostolic, because it was believed in, and promulgated by the immediate disciples and apostles of our Lord, and has never been lost sight of from the first formation of the Christian Church to this time. (See Sect. II. and III.)

ART. XV. *Of the Order of the Church and authority of its Rulers.*—1. As a Christian Church, we acknowledge no head but “Christ, who is God over all, blessed for ever.” We believe it to be essential to the order and good government of the Church, (and therefore, as far as practicable, determine to adhere to the Primitive and good old custom of the Apostles,) that there should be “Apostles,” or Bishops, “Evangelists, Pastors, and Teachers:” in other words, that there should be faithful Ministers of the Gospel of Reconciliation; men who can give evidence that they have the *glory of God and the salvation of all men* in steady view, and that are determined upon doing the work of Evangelists, in faithfully preaching Christ and him crucified for the sins of the world. Such, and such only, are to be the Bishops, Pastors, Evangelists, and Teachers in our Church.

We adhere to the Apostolic form of electing Bishops, Pastors and other officers of the Church, according to 1

Tim. ii. and iii. chapters, and with regard to forms of worship; while on the one hand we would avoid all monkish austerity, so, on the other, we firmly object to all pomp and pageantry; and shunning extremes, we prefer the middle path, and desire only to assemble peaceably and orderly in the House of God, to unite in offering up, "first of all, supplications, prayers, intercessions, and giving of thanks for *all* men—for Kings, (or Presidents,) and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty." In singing the praises of God and the wonders of his Redeeming Love; in hearing the pure Gospel of Reconciliation freely preached to a perishing world, without respect of persons; inviting, wooing and beseeching *all* to come to Christ, accepting him as their Saviour.

We admit of Sacred Harmony in the Church, both vocal and instrumental, so that all things be done in decency and order.

2. The Ministers of the Church are to have no other authority over its members than as the faithful stewards of God's household, in teaching and instructing them concerning the things that make for their peace; by preaching to them sound doctrine, in strict accordance with the pure Gospel of Reconciliation, in visiting the sick, and in all things labouring in the Church, to do the work of Evangelists and Teachers. They shall also have a voice in common with the rest of the members in all things pertaining to Church government.

As Ministers of God, they are to be held in due esteem, veneration and respect by all the members, who are bound to love them, if not for their own sakes, yet as the Messengers of him who so loved the world as to give his life a ransom for their souls; and as they minister unto us their spiritual gifts, and labour for our spiritual welfare, so are we bound to administer unto them of our temporal gifts, freely and sufficiently, by being careful in providing for them the necessary means for their decent and comfortable support and maintenance; for of a truth, "all faithful labourers in the Lord's vineyard are worthy of their hire."

3. Three or more Trustees, duly elected by the members, shall have the entire management of the pecuniary and secular concerns of the Church; subject, however, to the control of the Church, which can call them to account at every quarterly meeting; and shall have authority to remove, displace or expel them for improper conduct, or abuse of trust, provided the charges are clearly sustained, and are fairly acted upon, by a majority of *bona fide* members. The Trustees are to hold their office during good behaviour; and in the event of death or resignation, their place to be supplied by election from among the *actual members of the Church*. They are also vested with authority for making By-Laws for the security and good management of the general concerns of the Church; subject, nevertheless, to the control of a majority of the *bona fide members*, as above expressed.

4. Members of this Church are to be distinguished—1, as *Seekers*, or those who are desirous of associating, but have some doubts as to the validity of one or more Articles of our Faith; these are not to be accepted as *bona fide* members: while—2, *bona fide* members are such as accept all the Articles, as matters of Faith and Practice; cordially agreeing thereto without doubt or reservation. And these latter constitute *our Association*.

In all respects, the government of the Church and its members, is intended to be conducted upon principles of genuine Christian charity, liberality and brotherly love; and with regard to disorderly members, the Trustees of the Church, or a majority of them, in conjunction with the Pastor, have authority to proceed against such, according to Christ's direction. (Matt. xviii. 15, 17.)

ART. XVI. *Of the Punishment of the Impenitent and Wicked*.—As we believe in the general resurrection; and the great judgment, so do we also believe in future rewards and punishments. We do most truly believe that the Righteous Judge of all the Earth will most faithfully and impartially reward every man according to his works; that the wicked will be punished *according to the correct meaning* of the Scriptures of his truth. We admit that

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their punishment may be *lasting*, but we object to the terms *eternal, everlasting punishment*, as translated in our English version of the Scriptures, (see pp. 39 and 53,) and applied to the future punishment of the impenitent and wicked human nature, by all the advocates for a *partial or limited salvation*. And we honestly and conscientiously reject the unmerciful doctrine of the eternal, never-ending punishment of sinners, *in the indefinite sense* applied to these terms, as being contrary to the known wisdom, justice, mercy, and love of God, and repugnant to his nature and character, as the Father of the Spirits of all flesh. We believe that all punishments, present and future, *are disciplinary, corrective, and will be finally efficacious*, to the full, perfect and entire recovery of every human soul. Such was the object of our Creator for sending his Son into the world, that the world through him might be saved. Wherefore, being perfectly convicted and fully convinced of the validity of the Scripture doctrine of the "restitution of all things;" and, hence, the reconciliation of all men unto God, through Christ: we are, therefore, disposed to leave to the determination of our Heavenly Father *the duration and limits of all punishment*, particularly as we are authorised to believe that "his anger endureth but for a moment, but his mercy endureth for ever and ever."

ART. XVII. *Of the Final Salvation of all Men.*—The doctrine of the Restoration of all Men to Holiness and happiness; of their reconciliation to God, and of the final salvation of every human being, is unquestionably a Scripture Doctrine, a doctrine in conformity with the Will of God, "who willeth all men to be saved."

We believe and maintain, "that without holiness, no man shall see the Lord;" that "except our righteousness exceed the righteousness of the Scribes and Pharisees, we shall in no case enter into the kingdom of heaven;" and that "except a man be born of *water* and of the *spirit*, he cannot enter into the kingdom of God." But as there are but few, among the many myriads of human souls, that are made, visibly, holy and righteous in this

life, by being born again of water and of the spirit ; and as none others can enter into the kingdom of God, how, then, can it be possible to suppose, and to believe, that *all men will be saved* ?

We owe to the indulgent patience of our readers, the entire developement of all the causes and motives which have led us to the adoption, and continues us in the unshaken confidence of the validity of our Faith. And we entreat their earnest attention to the following concluding remarks on this article of our Christian Faith, which we conceive to be worthy of consideration, particularly when taken in connexion, which the first section of this Manual. We believe that if there is *one trait* in the character of man, which, more than all the rest, goes to prove the degree of *his moral depravity*; it is to be seen in *that disposition* which evinces the most obstinate resistance to the sacred truth, that "the living God is the Saviour of *all men*, *specially* of those that believe." Such men prove this depravity of nature by *their unwillingness*, that the *Will of God* should be accomplished, because it is in direct opposition to *their depraved will*; and this depravity may be considered as having reached its *acme* in those individuals ; who imbibe the misanthropic opinion, and exult in the degrading belief, that the happiness of *one small portion* of human beings, placed in heaven, will be hourly increased, in proportion to the hourly increasing torments of the *great remainder* of their species, whom they have charitably consigned to hell ! "Alas, poor human nature !" How depraved ! How greatly indeed dost thou need a Saviour !

Remarks.—1. The eternal, immutable nature of God, is one of the fundamental articles of the Faith of *all* Christians.

2. In whatever disposition the Will or Immense Mind was, *at the Creation*, the same Will or Mind, towards the creatures of his make, continues unaltered.

3. The Omniscience of Deity is agreed to by all ; he therefore foreknew, and consequently foresaw, all events and contingencies connected with creation.

4. His Omnipotence is unquestioned ; his Power is illimitable. If, then, his Prescience foresaw the fall of man, and that its consequence would be the *final and everlasting misery* of an immense portion of mankind, and that the remedy which he provided would fail of its complete effect *in the recovery of all men*, in such case, the Deity would be an *unmerciful Father*, which it is impossible that he can be.

We see no just reason in the arguments which say, that if men are eternally lost, it is their own faults ; that the remedy was conditional, and that men are left to their choice, either to accept or reject the remedy ; that salvation is of an "*initial nature*," Christ having died for *every individual man* ; but that nevertheless *every individual man* may not, and probably will not, be finally saved. We have already spoken of man's acceptance or rejection of the *graces of the Spirit*, (page 50,) and we are free to admit, that by such rejection, man renders himself obnoxious to the just judgments of Deity, and that they will suffer a *limited*, and *not eternal*, and hence unmerciful punishment, for this would be contrary to the actual designs of Deity, as set forth in the Scriptures.

5. God must have had a *design* in creating man in his own image ; and as he is possessed of illimitable Wisdom and Power, it is morally and religiously certain, that his designs in creation cannot be frustrated.

6. The universal reconciliation of all men to himself, their restoration to holiness and happiness, and their final eternal salvation in Christ, was the predetermin'd *will* and *design* of Deity in the formation of man.

To argue the contrary, would be an insult to the Majesty of God, which the *Bible Universalist* would not by any means dare to offer ; and they pity the morbid feelings of those who presume, not only to offer, but persist in their continued insults to the Deity, in attributing to him properties, which it is impossible for him to possess, unless they can prove him to be like themselves, a compound of *light and darkness*, or of *good and evil*, and this would

be to convert the religion of Christians to that of the heathen pagans.

7. As it is impossible for any Being short of an infinite, to frustrate the designs of the Creator in his formation of man, particularly as he has declared, that, "he willeth all men to be saved," if *all men* are not finally saved, it must be evident that God's will must have been frustrated; and as no power short of infinite could possibly frustrate the will of God, according to the theory of the advocates for the *eternity of hell torments*, there are *two infinities* opposed to each other; and this, the religion of *Christian Universalists*, does not admit. However-willing *Christian Partialists* are to maintain such doctrines, as do most unquestionably infer as much.

8. If the design of our Almighty Creator was the final happiness of all his intelligent creatures, we defy the congregated hosts of earth and hell to alter, frustrate, or change his design. But

9. If his design was the *happiness of a chosen few*, and the *eternal torment* of the *rejected many*, while we humbly acknowledge that God has an undoubted right to perform all the good pleasure of his will concerning his creatures, we cannot avoid the conclusion, that such a Being is a *vindictive, cruel and unmerciful Being*, and "not a God whose nature and whose name is Love." Such beings are *some men*, and *such men* the Christian Universalists will not have to reign over them; nay, not so much as to influence them in the most distant degree in their confidence in the unalterable designs of their Heavenly Father.

10. If *eternal misery* had been decreed in the immense Mind, as a consequence of original or actual sin, then no man can be saved, because all have sinned. It is of no use to talk about a Saviour who gave his life a ransom for all, or the *Love of God*, which induced him to send his Son to save the world, if *eternal death or misery has been decreed*; for as God changeth not, so neither can any of his eternal decrees change, and upon this principle, a decree of eternal misery is determined upon all, and none can be saved, unless some method can be pointed

out for changing an unchangeable Being, "with whom is no variableness, neither shadow of turning."

11. "God is not willing that any should perish, but that all should come to repentance." (2 Pet. iii. 9.) Wherefore, if any perish, or if all come not to repentance, it must be contrary to the will of God. But will any reasonable man admit that the Creator will suffer any to perish *everlastingly*; and that too, contrary to his Almighty will? We believe, that the hope of the unbelievers doth perish with their lives; and God by the prophet Ezekiel, affords an example of this kind, where it is said, "Then said he unto me, Son of man, these bones are the whole house of Israel: Behold, they say, Our bones are dried, and our hope is lost: We are cut off for our parts. Therefore, prophecy, and say unto them, Thus saith the Lord God: Behold, O my People, I will open your graves, and cause you to come up from your graves, and bring you into the land of Israel." (Ezek. xxxvii. 11, 12.)

12. That God has a *secret*, as well as a *revealed will*, is not denied. His *revealed will*, we have seen, is the *salvation of all men*, and that his *secret will* is of the same character we conscientiously believe; and "to say God's *revealed will* is contrary to his *eternal and unrevealed will*, would, in us, be blasphemy of the first magnitude."

13. If God will have *all men* to be saved, and come to the knowledge of the truth, to say that he has from everlasting predestinated innumerable human souls to endless misery, and "to the praise of his vindictive justice," would be an abominable contradiction, and gross perversion of truth.

We might extend these remarks to a volume, and the candid reader will, no doubt, be able, of his own reflections on the character and attributes of Deity, to add numerous others from the same source, the *revealed will* of God in the Scriptures of his truth. And we make a candid and serious appeal to the judgment and decision of unprejudiced readers, whether it is possible for them to reconcile the doctrines of those Christian sects, who advocate the eternal never ending misery of millions of hu-

man beings, with those passages of the Scriptures, which are quoted in the first twenty-two pages of this Manual. Or, *if the final salvation of all men is not effected by Christ*, that then, these Scriptures and the promises of God to that effect, and to which not only the oath of the Most High are affixed, but also the sufferings and death of Christ have fully confirmed, together with the testimony of all God's prophets since the world began, will be rendered inconsistent, contradictory, and altogether unworthy of their Divine author. And lastly, that upon no other plan than that of the *final* recovery and salvation of *all men*, can the Scriptures be reconciled with themselves, or be rendered consistent and harmonious in all their parts to the glory of God, to the magnifying the character and office of Christ, and to the comfort and consolation of the believers especially, and of all mankind generally and universally.

And here we take leave to observe, that it is by no means the wish of the Associates in this faith, to impose it upon any man. Their object in giving publicity to their belief is more in the character of a defence, than that of an attempt to deprive others of the right of judging for themselves. We profess to be *Universalists* from a thorough conviction, that the doctrines and tenets which we maintain, are perfectly in accordance with the entire truth of the Scriptures. We have not, indeed, been able to do justice to those splendid truths, which are the foundation of our Christian faith. We feel and acknowledge that we are but fallible, that in our views of many passages of the Holy Scriptures, we may have erred, as many others have done before us. Nevertheless, we are safe in asserting our faith, in all the doctrines that are deemed essential to salvation. We stand, therefore, upon equal ground with our brethren of every Christian denomination.

Are any of our readers, already believers, members of any one of the Christian churches? We earnestly bid them God speed; we have no wish, and must not be charged with the intention, of proselyting them to our

faith. No, we conscientiously avow, that we believe there are genuine Christians in all the churches of Christ, without respect to their sectarian distinctions: we have one only, one sole desire in view. Would to God, that these Christians could but see the beauty and harmony of the attributes of God and his holy Scriptures, as uniting in one grand and glorious design, that of the final subjection and complete salvation of all men. We think their love to God and Christ would increase a thousand fold; their love to their fellow creatures, an hundred fold. And would to God, that all such as have rejected the Scriptures, because of their apparent inconsistency, and contemn its doctrines, because of an erroneous construction and exhibition of them, would reconsider the true principles of Christ's Gospel of reconciliation, we think that the religion of the Redeemer would appear, in all its benevolence and loveliness; that they would discover their individual interests therein, and joyfully accept salvation upon Gospel terms; and if we have one wish, greater than the rest, it is, that such souls may be convinced, and become the joyful members of Christ's visible church on earth, to the comfort of their own souls, and the happiness of all, who desire the welfare of Zion. But

We are Universalists, both of necessity and of choice, not by man's persuasion, for we received not this doctrine of man, neither were we taught it by man, but by the Word and Spirit of God, while "searching the Scriptures." It is now forty years since one of us was convicted of the truth of this glorious doctrine, by searching the Scriptures; but was for many years deterred from a public profession of this faith, through the influence of individuals of whose piety he was well assured. The doctrine was deemed a dangerous one, calculated to lead men into careless indifference, into all manner of evil; that it was, in short, a doctrine of devils, &c.

Youth, awed by the experience of age, and the sanctity of the clerical character, originated doubts, which occasioned many and painful struggles to disbelieve and

invalidate, the testimony in favour of this Evangelical Faith. But the truth at length prevailed; it was more and more developed, by a continued reference to the Scriptures, by a serious contemplation of the character and attributes of God's manifested properties, essential and natural, until it became at length identified with our nature and reason, and we are hence, Universalists of choice as well as of necessity.

With the exception of a Tract of eight pages, containing a selection of texts in support of this doctrine, we have never seen, until within a few years, any work in favour of it, nor have we to this date, ever heard a sermon preached in its defence, by any man. The Bible, the Bible alone, has been the holy instrument in awakening, convicting, convincing and confirming us in this Faith; and hence it is, that we prefer the name of Bible Universalists. This sublime doctrine arrested our attention first, in the year 1789, and though resisted as already noticed, for many years, has been at last, despite of all opposition to the contrary, triumphant.

In the course of conversation, we have discovered many, of different churches, whose religious faith was precisely the same as ours. But as they, as well as ourselves, were ignorant of each other's sentiments, as there were no ministers, no building appropriated to the service of God in this way in Charleston, we continued attendance in those churches whose doctrines and tenets approached more nearly than others to our own. Need we say, this approach to our faith is most perspicuous in the Moravian and among Arminian Christians.* In 1824, a few individuals agreed to associate as members by Faith, of that church, which they conscientiously believed to be the primitive apostolic church of Christ, and attending to the command, "thus said the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls, (Jer. vi. 16.) They esteem this

* See our Article VI. for the similarity.

the old path, the good way, and by the grace of God they will walk in it, assured they shall find rest to their souls.

As far as we know our own hearts, we are both desirous and determined, "to have no doctrine but the doctrine taught by God the Saviour. We reject every doctrine which the mouth of the Lord hath not spoken. We believe that the apostolic churches were formed by professors of the doctrine of universal redemption; that Jesus Christ and his Apostles preached and defended this doctrine, and that all the writers of revelation were strong in the faithful belief of the doctrine of Universal Salvation." And thus convicted, thus convinced by a critical examination of the Scriptures of Truth; having proved, according to our limited judgments, that the Revelations of God, when properly understood, are in no one sense of the word contrary to reason; we have yielded to that firm conviction, and are, therefore, Bible Universalists.

Let it be clearly understood, that we mean not to reproach any man for thinking differently from us on this point; that we seek not controversy, though we fear it not. We desire to absorb in our Christian charity, as illustrative of the true character of our universal faith, all sectarian differences; nay more, we have known, and still know, many pious men of different Christian denominations, who have been adverse to our faith; some of whom have changed their mortal for an immortal existence, and we can say with the meek and pious Dr. Watts, "May my soul be where theirs is, in the other world."

Some of us have learned from the experience of half a century, that men's minds are variously influenced by a kind of regular order of peculiarities, and which are as natural to them, as bitter is to the aloe, or sweet to the sugar cane, that intellect differs as materially, as the light of a fire-fly from that of the sun. And, "From senseless idiotism, up to the piercing sagacity of a Newton, how numerous are the gradations of intellect!

Minds are of various sizes : their capacities, habits and views, are never in strict conformity with each other. In some degree therefore, diversity of opinion flows from the very structure of our understanding. To fall out with this branch of the dispensations of God, is to arraign his Wisdom." And to condemn those who think differently from us in matters of Religious Faith, would be assuming for ourselves infallibility, which is altogether contrary to our Article XIV.

The universality of our faith, however, warrants us, consistently with its profession so to say; that the doctrine of the final restoration of all men to holiness and happiness, will eventually, if not in this life, be accepted of all men. And with respect to all that have gone before us, we can again with Dr. Watts, exclaim, "Happy are the souls above, who see God face to face, who behold the Sacred Three, in that divine light, where objections and darkness are banished forever, and the shadows are fled away! The voice of controversy and wrangling is never heard in these regions; but if it were possible for the happy inhabitants to differ in sentiment, and controversy could ascend thither, I am persuaded, that it would be managed without wrangling or noise. The gentleness and benevolence, the sweet serenity and candour, that adorn every spirit there, would reign through all their sacred reasonings, and wheresoever a mistake was found and rectified among the holy disputants, the voice of joy and triumph would be heard on all sides at the bright and lovely appearance of truth. O that the disputes of Christians on earth might be carried on with the same heavenly candour, and might end in the same harmony and joy!"*

ART. XVIII. *Of the Civil Authority.*—As Citizens, we profess our allegiance to the government of the United States, and our obedience to the civil authorities, in all things lawful and right. And inasmuch as the Constitution of these United States guarantees to all Christian

* Preface to *Dissertations*, Part 2

denominations, liberty of conscience, and secures to each the free and lawful exercise of their civil and religious liberties, we believe that it is lawful and right for Christians, when required by the said authorities, to take up arms in defence of their country, and for the mutual protection of their own liberties, and the liberty of these United States.

Lastly, we do most unhesitatingly advocate and adopt all the scriptural doctrines and precepts of our Lord, as pre-eminently calculated to make us better men, better citizens, better Christians; and as directly conducing to our happiness, by inciting us to the appreciation and cultivation of those nobler affections of the heart, that bring us more immediately to those objects that are alone worthy of us, that is to say, an ardent and sincere love to God, as the Universal Parent of all men; and in Christ, as the Saviour of all men, from whence flows the sentiment of universal charity or love for all men, as illustrated in the foregoing pages.

We have thus endeavoured to the best of our ability, to conduct the subject matters of this work, in that spirit which meaneth well to all men, however widely they differ from us on some points of religious controversy. And to the divine direction of God our Saviour, whose glorious truths we have thus essayed to publish and to defend, do we most humbly submit our souls with our faith, imploring his divine blessings on our labours, assured of their acceptance with him, now, and when all clashing doctrines shall be absorbed and lost in one universal faith and agreement forevermore. AMEN.

And if there be one rational being in the world, who cannot unite with us in the hope and desire for the final recovery and salvation of all his fellow creatures, he is unworthy of the name of man.

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ERRATA.—The Reader is requested to correct with his pen the following errors, viz :—

Page 3 line 12 from bottom, for “every facility of,” read “every facility *for*,”

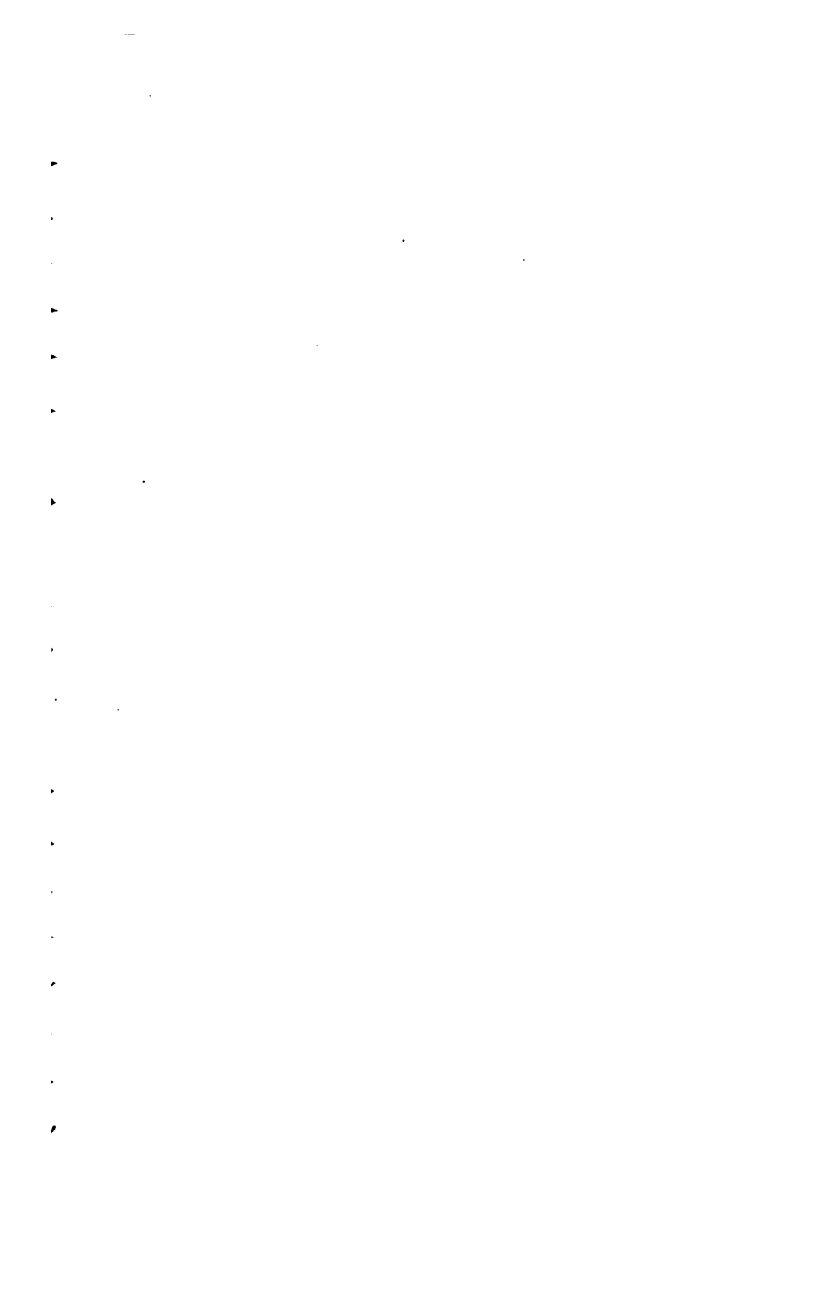
7 line 8 from top, for “obedience of,” read “obedience *to*.”

9 line 18 from top, for “*schoel*,” read “*scheol*.”

74. The references to the notes are erroneously placed, refer to the texts in Bible.

82 line 13 from top, for “*adonia*,” read “*adonai*.”

96 line 8 from bottom, for “*the*,” read “*he*.”



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